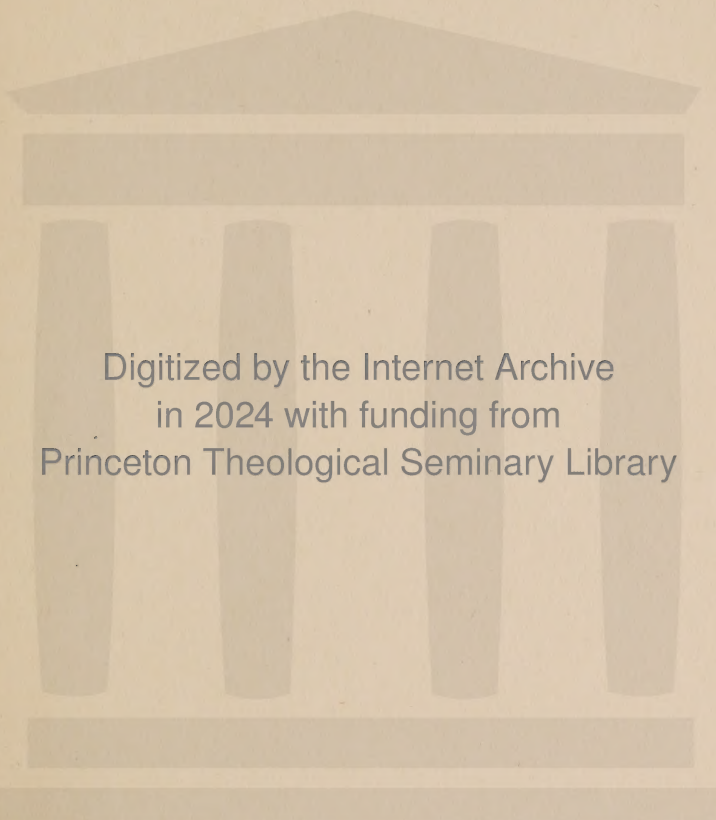
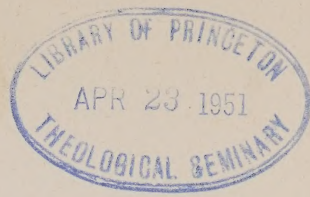


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Paul the Preacher



A HISTORY OF FLORIDA BAPTISTS

By

JOHN LEONIDAS ROSSER, A.B., TH.M., D.D.

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TO

*The Pioneer Baptists
Who Laid the Foundations*

AND

*Those Across the Years Whose Labors
Have Made Baptists the Leading Denomination in Florida
This Volume Is Dedicated.*

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INTRODUCTION

For years we have needed a good history of Florida Baptists, their growth and work. The only history we have had written was the small booklet written by Dr. Rogers of sainted memory.

We now have what we have sorely needed, a more complete history of our marvelous progress in Florida. Dr. J. L. Rosser has, at the insistence of the State Mission Board, given us such work.

I have read only one part of the whole book and from what I read, I wholeheartedly recommend this book. This history is different—it is clear—concise—gripping—commanding! Read one chapter and you desire to read the whole book without stopping.

No pastor will want to be without a copy and I feel that every church library should have a copy of this book on Florida Baptists.

JOHN MAGUIRE, *Executive Secretary-Treasurer*
Florida Baptist Convention

FOREWORD

From the early days Florida Baptists have desired to have their history written. At its annual session in 1854, the Florida Association appointed W. B. Cooper to write a history of the denomination in the State. A record of those pioneer days, "of far-off things and battles long ago," would be a cherished treasure today. The more is the pity that such a story was not written, or, if written, that it has not come down to us.

In 1894 the Alachua Association sent a communication to the Convention in Ocala urging prompt action in the matter of a history, as the printed records were being destroyed in one way or another and the living witnesses were passing from the stage. The result of the discussions was that E. H. Reynolds, Sr., was appointed to gather material, to be deposited in the Library of John B. Stetson University, for a history of Florida Baptists. He continued to serve as Historical Secretary until his death in 1912. He assembled associational minutes, wrote biographical sketches of preachers, but no history was produced. We have discovered no manuscripts of his work. In 1903 a special committee recommended the formation of a Florida Baptist Historical Society, which was to be the custodian of all materials, raise the funds, and have a history published. The proposal did not solve the problem.

Instructed by the State Board of Missions, Dr. S. B. Rogers in 1925 prepared for the celebration at Campbellton *A Brief History of Florida Baptists 1825-1925*. The booklet of twenty pages, hastily written, condenses much into little space, but its size is an index to its limited contents. That is the only history of Florida Baptists thus far published.

Interest in the matter continued. As successive sessions of the Convention, motions were made, resolutions

offered, reports rendered, authors recommended and some appointed; but the project stalled at that stage. The general desire could not focus itself upon an author and a plan. The Convention at Bradenton in January, 1944, appointed J. L. Rosser, St. Augustine, B. C. Land, Tampa, and Gordon Reaves, Jacksonville, as the Committee on Baptist History. This committee was given to understand that action was expected. At its session on September 12, 1944, the Executive Committee of the State Board of Missions, unanimously requested this writer to prepare the manuscript for the desired history. After thought and hesitation, the task was accepted.

One method of writing history is to gather the facts around epochal events or significant personalities, but the history of Florida Baptists has been too diversified to be unified in such a manner. For the most part the story runs as a smooth current, with only a few rough stretches, or bends in its course here and there. As there is a philosophic element in history, the historian is privileged to interpret his facts, to observe the operation of cause and effect; and occasionally the author of this volume has briefly exercised that right, usually at the beginning or the end of an era or a period.

This volume is a General History. It is based on that Baptist life which has been elicited into, channeled through, and directed by the Florida Baptist Convention. It could not, therefore, be in any large way a history of associations, of personalities, or of churches. Exceptions found to that rule will be obvious. The method is topical. Each interest has been given its chapter, or chapters, in which the particular subject is traced from its beginning to its present stage. A reader desiring information on a department will find the facts in consecutive order. Within the chapters the treatment is mostly chronological. Generally the intra-chapter divisions have a logical basis, but some of them are a mere matter of intellectual accommodation, or for the artistic appearance of the pages.

Problems have been involved. One has been that of the material itself. Some years the Convention did not meet. Some Annuals are missing, perhaps were never

printed. Other early ones are severely abbreviated. Having no previous histories as sources and guides, the author has had to chart his own course, to gather his own data. There has been the problem of inclusion, a matter of judgment, and human judgment is fallible. The question of space has been a constant consideration. To compress into one volume the story of more than a century has not been easy. The aim has been to include facts enough to afford an intelligent view of each subject treated. In order to avoid repeating the names of the officers of the Convention in all the chapters, the Historical Table has been inserted in the Appendix.

The author makes no claim to being a trained historian, and has doubtless violated some of the accepted canons of historical writing; but Florida Baptists had to begin somewhere on the long-postponed project, and this volume is that beginning. We believe that few factual errors will be found. Where a statement is a matter of conjecture or inference, it is given as such. We furthermore believe that readers of the book will learn more of Baptist history in this State than they ever knew before; and the author cherishes the hope that perusal of the story will be an inspiration to Florida Baptists to attempt, expect, and achieve greater things as the unfolding years bring in enlarged opportunities.

JOHN L. ROSSER

St. Augustine,
Florida.

NOTE.—In order to reduce the size and the resulting cost of this book, it was found necessary to omit the chapter on Florida Woman's Missionary Union. This was done with deep regret, as the W.M.U. is a vital and an indispensable factor in the work of Florida Baptists. The prepared manuscript of that chapter has been turned into the hands of the Union, and that body is expected to publish it as a separate volume.

CHAPTER I

PRIOR TO THE CONVENTION

FOLLOWING the discovery of the land, the history of Florida falls into five definitely marked periods: The Spanish occupation—1565-1763; the British occupation—1763-1783; second Spanish occupation—1783-1821; United States territory—1821-1845; a State of the Union. The act admitting Florida to the Union was signed March 3, 1845, its statehood was proclaimed on March 16, and William D. Mosely was inaugurated as the first governor on June 25. The last act of President John Tyler was to sign the act which admitted Florida and Iowa. The population of the State at that time was 66,500. The population of the four largest towns were: St. Augustine with 2,459; Tallahassee, 1,616; Pensacola, 1,500; Key West, 1,000; and Appalachicola, 900.

Early Laborers of Non-Baptists.

Baptists did not have a monopoly on pioneer religious work in Florida. They had predecessors as well as contemporaries. In this State the temple of faith has had many builders, some major, some minor. A brief notice of the activities of other bodies in that period will be enlightening, and at the same time serve as a background and a preliminary to our special interest.

Landing on April 2, 1513, near where St. Augustine now stands, Ponce de Leon claimed the country for his king, unfurled the Spanish flag, and set up a cross. Soon thereafter Francisian friars appeared on the scene, and members of that order, constantly recruited, zealously sought to win the natives to the Catholic faith. For more than three centuries the Catholics enjoyed a monopoly of religious privileges in Florida. Here first, they exploited their advantage. They tolerated no rivals. For proof witness the

fate of the French Huguenots who, sent out by Admiral Coligny under Rene de Laudonniere, landed near the present city of Jacksonville and built Fort Caroline there. In 1565 Jean Ribaut returned and took command. In September of that year Menendez de Aviles, sailing from St. Augustine with a Spanish army, captured the fort, and, except a few who escaped in boats, massacred the whole colony, and other Frenchmen as they were seized.

The Catholics continued to grow until their progress was arrested in 1763 at which time Spain ceded Florida to England. While the priests and some prominent members left the colony, many of the humbler class remained. With the restoration of Florida to Spain in 1783, Catholicism renewed its activity in the colony, a major feature of which was the completion and dedication of the Cathedral in St. Augustine December 8, 1796; but when in 1821 Florida was ceded to the United States, there was another exodus of persons of that faith.

An incident, trifling in itself but significant in principle, is said to have taken place in St. Augustine. Soon after the exchange of flags, a man, believed to have been a Methodist itinerant, was seen going from house to house distributing religious literature. Hostilely accosted by a priest, the missionary looked one silent moment upon the ecclesiastic, and then pointed to the Stars and Stripes floating over the Castle. The priest disappeared, and the man went on with his business. Religious liberty had come at last. A three-hundred year Catholic monopoly had been permanently broken.

After the Catholics came the Episcopolians. Making good use of the period of English control, 1763-1783, they built a church in St. Augustine; and though they declined in influence during the second period of Spanish control, they renewed their activities in 1821 when the country became a territory of the United States. The present Trinity church in St. Augustine was organized in 1825. The Episcopolians were also the first to have a regular minister in Pensacola. This was in 1829. The Catholics were in the ascendancy there, and one account gives the

relative strength of other groups there thus: "The Episcopalians numbered twelve, Methodists ten, Presbyterians two, and Baptists two." The Episcopalians also pioneered in Key West, and in 1833 organized a church there. By 1838 they were strong enough in Florida to organize the Diocese of Florida with seven parishes.

The Spanish influence decreased during Spain's second period of control, and that of the United States increased. Although the Catholic faith was the only one legal in Florida, during that time people were coming into the territory from other sections. Some of these were Methodists from across the Georgia border, and Methodist missionaries were active; but official Methodism dates from 1821 when a circuit rider was assigned to Pensacola and other points in the colony. The first full-fledged Florida Conference was organized in 1844, and the Methodist Centennial was celebrated in 1944 with the suggestive motto: "A movement, not a monument."

In 1820 some Scotch families from South Carolina came to the Uchee Valley in West Florida. These were joined by others from North Carolina, and by some of their relatives direct from Scotland. They built a log cabin church. The settlement was named Eucheeana, and was in what is now Walton County about eight miles from DeFuniak Springs. Prominent among the settlers were the MacLendons, the MacKinnons, the MacCaskells, and the MacLeods. This church was largely influential in West Florida Presbyterianism. Many of their descendants are found in Walton and adjoining Counties today. Old traditions are kept up, and Dau says in his history of Florida that the first thing the babes are taught to lisp, when asked who they are, is, "I am a Scotch Presbyterian." On June 10, 1924, a Presbyterian church was organized in St. Augustine, and in spite of adversities continued its existence. It is today known as the Memorial Presbyterian Church—the building is a magnificent structure that cost \$1,000,000. People of that faith erected a church building in Tallahassee in 1832, and were granted a charter for a church in Jacksonville in 1840.

Early Baptists.

During the period noted above Baptists were not idle. As early as 1822 they were strong enough to have a Baptist State Convention in Georgia, and that State was a reservoir upon which beyond doubt Florida drew. It is an assumption amounting to certainty that, while emigration was settling this way, Baptists were moving also. As they have been doing ever since, Georgians were coming to Florida. Over the extended border from Nassau to Escambia Counties, they were crossing the line and settling in the territory.

In the nature of the case the early Baptist elements could have little, if any, religious contacts with each other. They were merely units in the mass that trekked across an extended border. Frontier conditions prevailed, and it was necessary that the new arrivals get settled before religious cooperation was possible. Some degree of economic security must first be established. In his *History of Florida* Cash says: "The truth of the matter seems to be that the greater portion of those who emigrated to Florida between 1800 and 1812 were persons who had the same motives as those who went to California in 1849 or to Oklahoma forty years later. They were anxious to increase their worldly possessions." That as a primary motive could be true without prejudice to religious convictions that the emigrants held, which convictions would come into expression as soon as economic security could be attained.

Thus it is natural that when we look for definite dates, names, or works we should find few records. In those pioneer times nobody dreamed of keeping a diary, or that we of this far day would be interested in the desultory activities of Baptists in that era. So it is impossible to date definitely the beginnings of missionary work in Florida. In his *Brief History* Dr. S. B. Rogers says: "It was not until early in the 19th century, that any evidence of Baptist work can be traced." But that Baptists were on Florida soil in considerable numbers is shown by the fact that in the twenties of the nineteenth century they

began to organize churches. But it is needless to linger in those misty years, and try to supply with speculation what no historical records reveal.

Early Baptist Preachers.

Wilson Conner is credited with being the first Baptist preacher on the soil of Florida. Who was he? Wilson Conner was born in Marlborough district, South Carolina on July 7, 1768. At about twenty-one years of age, he became a Methodist preacher; but becoming dissatisfied with the doctrine and discipline of that society, he was baptized in Cheraw, South Carolina, by Joshua Lewis, and in 1803 was ordained to the Baptist ministry in Effingham, Georgia. The next year he was excluded from the Great Ogeechee church, and remained for a number of years in a "backslidden state." During this period it seems that he turned to politics, being for eighteen years justice of the Inferior Court of Montgomery County, and also a member of the legislature from that county.

He again turned from political to military life. During the disturbed conditions preceding the War of 1812, a body of frontiersmen, irked at Spanish rule in Florida and believing that the British intended to seize Florida, assembled at St. Mary's, formed a provisional government, and chose General John Houston McIntosh as President. This government selected Wilson Conner as its delegate to the Congress of the United States and sent him, with proper credentials, to President Madison. The insurgents secured possession of Amelia Island, and transferred the command to United States General Matthews; but on the protest of Spain President Madison, to avoid war, disavowed the act. Learning of the President's decision not to recognize any delegate from the proposed Republic of Florida, Wilson Conner returned to Florida. Thus we see that he was one of the "patriots" assembled at St. Mary's with the purpose of invading and rescuing Florida from Spanish rule. In 1815 we find him in command of a volunteer company of riflemen in Georgia, subject to the orders of General David Blackshear.

It is doubtful that Wilson Conner ever preached in Florida; but later, recovered from his backsliding, he exercised a wide and useful evangelistic ministry in Georgia. He was a remarkable man. Rare endowments of nature in large measure compensated for his defective education. In his volume on Georgia Baptists Dr. J. H. Campbell describes him thus: "His person was commanding—frame large, though neither tall nor corpulent, with black eyes, deeply set. His voice was extraordinary, resembling more the rumbling of distant thunder than anything else. Those who ever heard him never forgot its sound." A description of Conner in the Memoirs of General David Blackshear closely parallels Campbell's.

He was often heard to express the desire that the last act of his life might be to preach the gospel and then be permitted to die in the pulpit. His wish was literally, and singularly, gratified. In the summer of 1844 at Hawkinsville, Georgia, after having preached from the text, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear his voice shall live," he sat down and instantly expired.

The limited information on Fleming Bates varies somewhat; but, after sifting the evidence, we believe that the record that follows is the true one. In our opinion he was the second minister in Florida of whom we have any account. The first minutes of the Pigeon Creek church record that Fleming Bates was one of the two ministers directing the organization of that body on January 7, 1821, and that in conference on May 19, 1821, the church elected him as its pastor. In 1830 the records show that he became pastor of New Zion church in Alachua County. John Tucker, who came to Florida in 1832, wrote that Fleming Bates was at that time the only Baptist preacher in East Florida. He worked with Tucker during 1835 in establishing several churches in that region, and it is recorded that after Bates' death John Tucker was the only Baptist preacher left in that area for a time. The facts indicate that Bates, an older man, was there before

Tucker arrived. It appears that he was a genuine missionary, and abundant in labors throughout that unevangelized territory.

Eminent among the early Baptist preachers of Florida was Joshua Mercer, the youngest son of Silas Mercer of Georgia, who was also a Baptist minister. He was a man of large, forceful personality; and, though he received only a common school education, he was a preacher of superior abilities. Born June 10, 1788, he was baptized by his elder brother, the renowned Jesse Mercer, licensed to preach in 1830, and ordained in 1832. In 1839 he was, amid great spiritual destitution, serving in the southern part of the State. Coming to Florida about 1841, he settled at Orange Hill, Washington County; and, being a soldier in the Indian War, he was severely wounded in the Battle of Calabee.

For twenty years he gave himself continually and sacrificially to the work of establishing the Baptist cause in West Florida. He was chiefly instrumental in organizing the West Florida Association, of which he was elected moderator, and so continued for many years. Underneath his picture on the front page of the Florida Baptist Witness of March 26, 1925, are the words: "Most conspicuous Baptist minister in West Florida in its early development." In his later years he was affectionately called "Father Mercer." Retiring from active life in 1861 because of the infirmities of age, he died on January 4, 1869, in his eighty-seventh year. The distinction that belonged, and still belongs, to the Mercer name in Georgia Baptist history was sustained by Joshua Mercer in Florida.

The greater part of the work of James McDonald, a pioneer preacher, was done in Northeast Florida. Born in County Limerick, Ireland, he twenty years later emigrated to America. Though he was educated for the priesthood, a strong desire to read the Scriptures took possession of him; but, since he had been taught to regard that as a mortal sin, the desire brought his soul into great distress. He was torn between the urge of his own heart and the teaching he had received. He taught school for

a season in Burke County, Georgia, but the inward conflict persisted. In desperation he enlisted in the navy of one of the warring Central or South American States. Arriving in Havana, he was arrested and cast into prison. There, having shaken himself loose from his Catholic shackles, he promised God that, if released from bonds, he would make the Scriptures the man of his counsel and walk according to their directions. Returning to Burke County, he was, upon a profession of faith, baptized into the Baptist church.

From 1834 to 1853 he labored in lower Georgia and Florida. In 1835 he preached his first sermon in East Florida at which time he says: "We found about 60 whites and blacks in three churches, from 20 to 80 miles distant from each other. Sinners were exceedingly wicked. Ignorance of the Baptists and the Bible, were matchless." In 1838 he was instrumental in founding Bethel, now the First Baptist church of Jacksonville. In 1843 he was in Florida as a representative of the Home Mission Society of America, and amid many perils and persecutions he circulated widely in prosecuting his work. In association with John Tucker and Fleming Bates, he laid the foundation of many of the early Baptist churches in East Florida. In 1848 he founded *The Baptist Telegraph and Florida Emigrant*, the first Baptist paper established on Florida soil. In 1853, amid many tears and lamentations, he resigned from the Sharon church, East Florida, where he had served thirteen years and nine months, and returned to Atlanta. He died in Rome, Georgia, on April 25, 1869. Because of the heroic nature and of the lasting influence of his work, the name of James McDonald belongs in the hall of fame of early Baptist life in Florida.

Contemporary with McDonald was John Tucker. Information about him is fragmentary. He labored diligently and traveled widely, but the sands of the long years have for the most part obliterated his footprints. After his baptism by Elder James King, missionary at Thomaston, Georgia, John Tucker came to East Florida in 1832. He, James McDonald, and Fleming Bates to-

gether organized some Baptist churches in that section, but their work was badly broken up by the Indian Wars of 1839-1843. After the death of Fleming Bates, no Baptist preacher was nearer than seventy-five miles of Tucker, except McDonald who came on preaching tours. Being the only preacher in that region, it was he who preached the funerals of the victims of the Indians. In 1843 he was employed by the American Baptist Home Mission Society. Evidently his field was unrestricted, since in 1844 we find him at Lake Lindsay in Hernando County, where on July 7 of that year he baptized J. H. Hayman who became the foremost pioneer Baptist preacher in adjacent territory. In 1845 he transferred his services to the Southern Convention. He was one of the six men appointed by the Board of Domestic Missions its first year—1845—and his appointment was as a missionary to Florida. He reported in the *Christian Index* for that year that he had found eighty-one scattered Baptists in his territory, organized them into churches, preached one hundred and eighty times, and baptized twenty-nine converts. Neither the length of his service with the Southern Board nor the date of his death is known.

Among the early Baptist stalwarts was William B. Cooper. He was born in Abbeville District, South Carolina, in 1807. His education was unusual for that day. Instruction by his father, a man of superior ability, laid a good foundation for the son's culture. Then he, a brother and other young men, having formed a class, employed a teacher to instruct them in the languages. In spite of his pedobaptist inheritance, he united with a Baptist church in the neighborhood. After a two-year course in Furman Institute, he passed to Columbia College, Washington, D. C., and upon being graduated from that institution, he took charge of the church at Hamburg, South Carolina.

The immediate cause of his removal to Florida in 1838 was the hope that the mild climate here would benefit his rheumatic troubles. The scene of his first labors in his new home was Hickstown church, six miles southeast of

the town of Madison. From that time on his story is that of a heroic worker and missionary. Neither dangers from the Indians nor toils of the road deterred W. B. Cooper. Throughout the Florida counties of Madison, Leon, and Jefferson, and the Georgia counties of Lowndes and Thomas, he prosecuted his labors with zeal unabated. In the face of bitter opposition from anti-missionary elements, he espoused the cause of missions. The author of a sketch of him, A. C. McCants, published in the 1880 minutes of the Florida Association, pays him the following tribute: "The writer of this sketch does not hesitate to declare to-day that the present status of the Missionary Baptists of Florida and lower Georgia is due in great measure to the efficient labors performed by brother Cooper at this time."

The issue resulted in the formation of the Florida Baptist Association, of which body he remained a member until his death in 1877. Sixteen times he was elected its moderator, and three times, president of the Florida Baptist Convention. In 1879 the Association appointed a committee to act with the Bethlehem church in raising funds to erect a monument to his memory. In the 1881 session of the Convention at Ocala, an offering was taken to assist the Association in building the memorial.

D. P. Everett deserves notice among the early worthies. In him North Carolina made a contribution to Florida. He came to Florida in 1826 from Chowan County with his Baptist mother—a godly and useful woman—and located at Orange Hill, Washington County. At that time the community was practically destitute of religious privileges, but evidently the good mother brought up her family in the fear and admonition of the Lord. In 1847, at the meeting which organized the West Florida Association, he was ordained to the ministry, and also elected clerk of the body. He was then appointed, with Rev. L. Tippins, as agent to explain to churches of the Association the nature of its missionary program, and to collect funds to be placed in the hands of the Executive Committee.

D. P. Everett is described as being second to none in labors for the Baptist cause in West Florida. "His time, his talents, his health, and nearly all his yearly income have been given as his sacrifice to his God." Hermon Mercer, writing from Orange Hill in 1854, says of Everett: "Then there is at this lovely hill of giants and good health my worthy brother, David Porter Everett, a man of good circumstances and standing, of great promise in former days, but, alas, his lungs have failed him in his youth . . . he has too much energy for his strength." As a delegate from the West Florida Association, he participated in the formation of the Florida Baptist Convention in 1854.

By all counts Richard Johnson Mays must be rated as a major influence in the early history of Florida Baptists. He was a man of wide sympathies, and seems to have been interested in more aspects of life than any of his contemporaries. Born in Edgefield County, South Carolina, in 1808, of sturdy, honorable, and patriotic parents whose ancestry traced back through Virginia to Holland and England, he and his brother James emigrated to Florida in 1832 with all their earthly goods, slaves, and families. He finally settled in the northern section of Madison County, where he and his wife Eliza established their home which they named "Clifton." He was the chief landlord among the landlords that settled and dominated that region. Thus he was prominent in the sphere of business. He was a patron and promoter of education, sending his sons to South Carolina for their elementary training, and also established Mays Academy in the community. His rank as a citizen is shown by the fact that he was a delegate to the Convention at St. Joseph which framed the constitution required for the admission of Florida into the Union.

But Mays' major interest was in religion. He was the founder of Concord church, to which he gave twenty acres of land in 1841, and was active in the erection of the first house of worship. He was ordained the first deacon of that church on July 18, 1841. On September 18 of the same year, he was licensed to preach by the same church.

On November 20, 1841, he was set apart to the full work of the gospel ministry, and was ordained in Monticello on Friday before the fourth Lord's Day in the same month. On January 15, 1843, R. J. Mays was called to be the first regular pastor of Concord church. He was at different times pastor of the same church, and was also the first pastor of the Monticello church, which was organized in 1841. He was three times moderator of the Florida Association, and the first president of the Florida Baptist Convention. Dying at Clifton on July 18, 1864, he was buried just to the rear of Concord church. There a modest marble shaft marks his restingplace. Florida Baptists owe much to R. J. Mays for work done in the pioneer period of their history.

The subject of the next sketch did what few early Baptist preachers did: he kept a journal of which the main facts were later published by his son-in-law, O. J. Frier. J. M. Hayman was born on December 28, 1822, in Bryan County, Georgia, into an irreligious home, later changed by the conversion of his parents. In January, 1843, under the Armed Occupation Act, he and his father selected lands near Lake Lindsay, Hernando County, Florida. Converted alone in a grove on July 7, 1844, he was baptized by John Tucker the same evening in the Lake.

Impressed that he should enter the ministry, he was restrained by the thought of his inadequate equipment; but he promised God that if the Lord would bless him with a good wife, he would hesitate no longer; and though he did find a wife through circumstances that could be interpreted as providential, he did not fulfil his part of the covenant. Looking upon the loss of two children as chastisement for his disobedience, he preached his first sermon in Hillsborough County on June 8, 1851.

His ministry was confined mainly to the counties of Hillsborough, Polk, Hernando, Pasco, Manatee, and De-Soto. Since that area was later in its development, his experiences closely resembled those of missionaries of days earlier than his. His plan was to locate at some point

and from that center to radiate into adjacent regions. Some of the places that he touched have grown into large churches. He originated the work on what is now the First Baptist church of Tampa; and when in 1860 Joseph S. Baker came to the town, the two organized the church. He served Peace Creek (now Bartow) for twelve years. Many heroic and exciting experiences marked his ministry. On one occasion when he narrowly escaped drowning in crossing the river from Manatee, without changing his wet clothes he baptized twelve candidates.

His story is apostolic in the hardships endured, labors performed, and perseverance manifested. He traveled about 38,000 miles, mostly on horseback or in a buggy over roads that were nothing more than pioneer trails, preached 2,200 sermons. His material rewards for the long years of a hard ministry amounted to about \$2,500, a part of which was paid in Confederate money; his spiritual reward was in the baptism of about 425 people.

The figure of H. Z. Ardis looms up on the horizon of early Florida Baptist preachers. He was born in Edgefield District, South Carolina, on August 8, 1811. Left a widow by the death of her husband in 1817, his mother gave him a good academic education, the best she could afford. Belonging to a strong Presbyterian family, he, after a profession of faith in his sixteenth year, united with others in the constitution of the Presbyterian church on Beach Island, South Carolina, in August, 1827. He married in 1832, and the birth of a daughter the next year brought about a crisis in his religious life. Urged to have the child "baptized," he was led to investigate the question of infant baptism in the light of the Scriptures. Convinced that the New Testament taught no such practice, he turned to the Baptists, and was baptized on September 26, 1834. That meant to part denominational company with his mother, wife, mother-in-law, brothers, and sisters.

He began at once to conduct prayer meetings, and to exhort sinners to come to Christ. On the third Sunday in January, 1835, by request of the Union church, Barnwell

District, South Carolina, he was ordained to the Baptist ministry. He served that church nine years as pastor, and other churches in the State for a number of years. In 1845, because of ill health, he moved to Florida, and in January, 1846, became pastor at Madison, where he maintained a prosperous pastorate for twenty-one years, in addition to supplying other churches in adjacent regions. In 1850 he had the great joy of baptizing his wife who had thus far kept her Presbyterian affiliation. In 1871 he joined his brother in Louisiana, who in 1837 had preceded him to that State. He continued his active ministry until his death on July 11, 1881. In the minutes of the Florida Baptist Convention of 1881, a page is dedicated to him and G. W. Bostwick.

Lack of both space and definite information forbid us to extend these personal sketches of early Baptist preachers. Those given are for the most part merely silhouettes. They are bony, with some of the bones lost. What the journalists call "human interest" is largely wanting. There was warm human interest, but the actors did not preserve it. Some of the pictures have been constructed from fragments of information gathered here and there. Knowledge of these pioneers' elations and depressions, hopes and despairs, inspirations and discouragements, joys and sorrows, incidents on the road, in the homes, and in the churches—these, if known, would invest the bare facts with compelling interest; but, viewing their experiences as mere items in the day's work, they let them pass unrecorded. *Vox audita perit, littera scripta manet*. The few whose names and works are specifically noted here may stand as illustrations of others who, though not so conspicuous in activities, were equally faithful in spirit. Imagination may read much truth between the lines.

Besides those whose careers are here briefly outlined, there was a considerable number of Baptist preachers in Florida prior to the organization of the Convention. The American Baptist Register of 1852 mentions: John Broome and J. W. P. McCall, Talofa; S. C. Craft, B. S. Fuller, and George Walker, Monticello; Isaac Newton and

W. D. Sellers, Ocala; D. Cumbie, Alaquá; Daniel Edwards, Flemington; J. R. Haggard, Apalachicola; Robert Levy, Tallahassee; W. M. Mound, Newport; O. M. McKeown and G. W. Williams, Quincy; H. Mercer, Orange Hill; D. Simmons, Spring Hill; S. T. Stanaland, Ocala; W. T. Stanaland, Ellisville; M. S. Strickland, Mannington; Alexander Tindall, Barbers; E. C. Waker, St. Marks; and Z. O. Wheeler, Beazley. While we cannot say that all these were regularly employed, they were there as lights in the dawn of a brighter day to come.

We pause in the narrative for a brief evaluation of those first Baptists and first Baptist preachers in Florida. They went into the field early in the morning. They were pioneers. They were trail blazers. They were the spearhead of the great invasion to come. They were the vanguard of the main body to follow. They were the first laborers on the highway of the King. They kept the flame and passed it on. We can only follow in sympathetic thought and imagination their winding trails as they penetrated the unevangelized territory of Florida; because, while heroic history was being made, the makers, perhaps too much absorbed in current tasks, did not preserve any connected record of their works and experiences for the information of generations to come. In all enterprises there are foundation men, and those early Baptists belong to the class of founders. Their "names are in the book of life."

"O God, to us may grace be given
To follow in their train."

CHAPTER II

PRIOR TO THE CONVENTION

(CONCLUDED)

IN order to relieve the tedium of reading a long continuous story, or to establish a point of intellectual rest, it seems desirable to place the further account of the activities preceding the organization of the Convention in a second chapter. Given a reasonable number of Baptist church members plus Baptist preachers, Baptist churches and Baptist associations are a natural sequence. We find that to have been the order of events in early Florida Baptist history.

Early Baptist Churches.

On January 7, 1821, a group of Baptists met at Pigeon Creek, about seven and one half miles north of Hilliard in Nassau County, Florida, and organized the Pigeon Creek Baptist church. That was the first Baptist church constituted on the soil of Florida. The original minutes show that the body adopted articles of faith as follows:

Our faith and practice, particularly the existence of the Triune God, the fall of man and his inability to recover himself, God's sovereign choice of his people in Christ, their covenant head, from before the foundation of the world, effectual calling, justification by the imputed righteousness of Christ alone, final perseverance of the saints in eternal salvation in glory, and baptism immersion, and the Lord's Supper.

Exect'd and Assigned by Isom Peacock and Fleming Bates, January 7, 1821.

The record of the organization continues:

We whose names are underwritten which having been duly baptized upon confession of our faith in Jesus Christ, having heretofore lived in Sardis church, yet for convenience by leave of Sardis church united upon equal terms, and will hereafter be called by the name of Pigeon

Creek Church, and for this we deliberately and solemnly give ourselves to the Lord.

On May 19, 1821, the church met in conference, and chose Fleming Bates as pastor and B. Thomas Prevatt, deacon. On August 18, 1821, Brighton Knight, Thomas Prevatt, and James R. Prevatt were elected messengers to the Piedmont Baptist Association in Georgia. In 1830 a number of the members asked for letters of dismission in order to form a church at Alligator in Alachua County. Their first pastor, Elder Bates, had in the same year become pastor of New Zion church in Alachua County.

Our next step takes us from Nassau County, in the northeast corner of the State, to Jackson County, in the northwestern corner of Florida, close to the southern border of Georgia. There Bethlehem, "planted amid a beautiful oak grove on the red hills of West Florida," was constituted. Not only because of its historic value, but also because so much interest has gathered around this church, the story of its organization, derived from the original records of the meeting, is given in full:

Jackson County, State of Florida, March 12, 1825.

Pursuant to a resolution of the church of Christ at Bethlehem in said county in conference, this day,

For the better government and union of the church and for the glory of God, we believe it to be expedient for us to adopt a constitution, covenant and decorum,

Namely,—Whereas we believe that God in his goodness has made known the riches of his grace to a number of our Souls to be formed into a church;

We therefore called our beloved brethren, Jeremiah Kimbril and E. H. Calloway, and they have inquired into our faith and manner of life, thought it proper to constitute us into a church upon an equal footing of other Churches of same faith and order.

The following articles of faith were then adopted:

1. The fall of Adam and the imputation of his sins to his posterity.

2. The corruption of human nature, the impotency of man doing anything good.

3. The covenant of grace, the election of a definite

number out of mankind to grace and glory, and their effectual calling, justification by the righteousness of Christ, imputed sanctification by his grace, reconciliation by his blood, particular redemption.

4. The final perseverance of the saints, believers' baptism, and that by immersion, particular Communion, the resurrection of the body, and the general judgment.

A church covenant was read and adopted in order:

We the undersigned, this day enter into a covenant, Viz: In the name of our Lord Jesus, we do voluntarily and jointly give our souls unto the Lord who has promised to receive such to be no longer our own, but his in perpetual covenant.

We do also voluntarily and mutually give ourselves to each other jointly to exist, and jointly to act in one Spiritual body to be accountable to it, and subjected to its controls and not otherwise separable from it except by leave of absence first obtained, or unreasonably refused, to attend our conferences, and to wait on the word preached, and to publicly worship God as often as we conveniently can, to watch over each other in love, and to observe Godly discipline, to own, honor, obey and to maintain whom the Lord may set over us so far as we shall see it to be our duty according to the word of the Lord, and to do whatsoever the Lord commands us, so far as he may instruct and enable us.

This covenant we have entered into in the name of the Lord in testimony and ratified whereof we have set our Names. May the Lord help us to walk therein.

Sextus Camp.
Benjamin Hawkins.
Richard Lanchston.
John Beasley.
James Cason.
W. Peacock.
Ephraim Chamblis.
Clark Jackson.
Miller Brady.
Nancy Phillips.

Elizabeth Daniels.
Martha Parker.
Elizabeth Taylor.
Lucy Chason.
Sarah Williams.
Martha Peacock.
Susanah Jackson.
Elizabeth Chamblis.
Sarah Brady.
March 13, 1825.

1. The Church having been Constituted, met in conference, 1st elected Brethren James Cason and Clark Jackson Deacons of the Church.

2. Brethren Jeremiah Kembril and E. H. Calloway

were called upon to ordain the two Brethren as Deacons, which was done by them.

3. Appointed Brother Miller Brady Church Clerk, next chose Brother E. H. Calloway Pastor of the Church.

4. Opened the door of the Church, for the reception of members, received Brother E. H. Calloway, and Sister Elizabeth Calloway by letter, also received Sister Elizabeth Owens under watchcare of Church.

Conference adjourned.

Miller Brady, Church Clerk.

We note several unrelated facts: the two ministers directing the organization were both from Alabama. West Florida at that time was religiously in close alliance with Alabama as well as with Georgia. The articles of faith were uncompromisingly Calvinistic—a fact true of all Baptist churches of that period, and they made no effort to conceal their convictions. On March 12, 1925, a notable celebration, under the auspices of the State Board of Missions, of the hundredth anniversary of the church was held on the grounds, at which time Dr. Rufus W. Weaver, President of Mercer University, delivered an extended Florida Baptist Centennial Address. This body, the *second* Baptist church constituted on Florida soil has maintained its existence. The lampstand has continued to shed its light for successive generations through one hundred and twenty-two years. Now known as Campbellton, it was a member of the Jackson County (now Chipola) Association in 1946, with a membership of eighty-nine.

Writing on December 12, 1915, Mr. S. Pasco, a member of the Monticello church, says that Rev. James Connell was one of the pioneer preachers in the Monticello region. He preached in the Court House, which at that time was available to any minister who wished to hold religious services in the town, but for some reason he did not form a church there. Perhaps it was the matter of a site, as Mr. Pasco further records that Joseph White, a territorial delegate to Congress conveyed in 1829 two acres from the Casa Bianica Plantation to the trustees of the church. The location was about two miles south of Monticello, and there the Ebenezer church was organized. It was one of

the constituent members of the Florida Baptist Association.

With Rev. James McDonald and Rev. Ryan Frier as the officiating ministers, Bethel Baptist church was constituted in Jacksonville in July, 1838. The six charter members were: James McDonald and wife, Elias Jaudon and wife, and two colored persons—Peggy, slave of Elias Jaudon and wife, and Bacchus, slave of William Edwards. At that time there were only two other churches in Jacksonville: The Catholic and the Episcopal.

The newly organized body worshiped first in the government block house near where the present court house stands. In 1840 the church, having purchased a lot on the corner of Duval and Newnan Streets, erected a chapel there. After selling that property to the Methodists, the Baptists moved to a site between Adams and Duval Streets on Myrtle Avenue; but, as the church was too far from the center of the city, about 1859 a lot was bought on Church Street between Hogan and Julia. A new building on this site was dedicated on February 23, 1861.

In 1866 the white members bought at a cost of \$400.00 the interest of the colored members, and the latter organized a church of their own, retaining the original name, Bethel. Whereupon the white members changed the name of their church to that of the Tabernacle Baptist church. In 1892 two other changes were made: the present property on the corner of Hogan and Church Streets was purchased and the name of the church was changed to that of the First Baptist church. The chapel there was burned to the ground in the great Jacksonville fire of May 3, 1901. The valiant efforts of the pastor, Dr. W. A. Hobson, raised without and within the city sufficient funds to erect the present stone building on the corner—the first handsome Baptist church to be built in Florida. The congregation, amid great rejoicing, entered the new building on February 14, 1904. At that time it was still the only Baptist church in the city. In the Baptist Witness of April 26, 1928, Dr. Hobson wrote: "Twenty-eight years ago I was there alone."

Because of its early foundation and strategic location, it has perhaps been the most influential body in the work of the Florida Baptist Convention. Main Street, Woodlawn Avenue, South Jacksonville, and Riverside churches were missions of the First Baptist church. Under the ministry of Dr. Homer G. Lindsay, the old church is experiencing the most fruitful period in its long history.

The Monticello Baptist church was organized in September, 1841. Revs. John Broome, R. J. Mays, and Jesse Goodman were the officiating ministers. Six charter members: Jesse Goodman, Sampson Barrington, Julia Bacon, Emily Clark, Elizabeth McCants, and Amelia Parker composed the infant body. R. J. Mays, the first pastor, held services in the old Academy for one or two years until the Presbyterians offered the Baptists the use of their house of worship for once a month. A Baptist church house was completed in 1845, being built upon a lot belonging to Martin Parker, husband of Amelia Parker, one of the original members. This building continued to serve the congregation until 1914 when it was replaced by one on a different lot. Among the early pastors are such well known men as R. J. Mays, W. B. Cooper, B. S. Fuller, H. Ardis, N. A. Bailey, J. T. Baker, and A. B. Campbell. One observes that these ministers represented much of the best in education and culture that the Florida Baptist ministry of that day afforded. The Monticello region at that time was inhabited by many of the aristocratic families of upper Florida, and still maintains something of its original character. The church is still an important factor in the fine old town. It has 286 members, and Rev. M. O. Hughes is the energetic pastor.

About fourteen miles northeast of the town of Madison, Florida, on ground considerably higher than the average level, stands a building, over the front door of which a sign reads: "Concord Baptist Church." On a site of twenty acres donated by R. J. Mays, this church, under the direction of Elders Alex J. Mosely and John Broome, was established on June 20, 1841, by a group of persons who desired a Baptist church in that important communi-

ty. The charter members—thirteen of them—were: Joshua W. P. McCall, Wm. T. Johnson, R. J. and Eliza A. Mays, Mary McCall, Elizabeth and Harriet A. Johnson, white; and Elbert, Phillis, Marmadore, April, Marshall, and Nancy, colored. "The rich and the poor meet together; Jehovah is the maker of them all."

It was a day crowded with significant events. Not only was the church constituted; but articles of faith were adopted, J. W. P. McCall was set apart to the gospel ministry, arrangements were made to ordain R. J. Mays as deacon, and as a conclusion to the services, the Lord's Supper was observed.

Some churches that had withdrawn from the Ocklocknee Association because of the anti-missionary views of that body held a meeting at Shiloh church to consider the propriety of organizing a new Baptist association. A communication, received on January 15, 1843, by the Concord church, invited that church to send two delegates to a meeting at the Indian Springs church, Leon County, on the first Sunday in March. The church accepted the invitation and its two delegates, R. J. Mays and S. Linton, participated in the organization of the Florida Baptist Association on the first Sunday in March, 1843. The missionary spirit of Concord is evident. In October, 1845, twenty dollars was appropriated, and in September, 1846, fifty dollars was appropriated for missionary purposes within the Florida Association.

At the end of its first decade, the church had grown from thirteen to thirty-five members. Tradition credits Concord with originating the idea of forming a Florida Baptist Convention. Undoubtedly it played a leading role in that epochal event. The church was entertaining the Florida Association during the week that the Convention was organized, and it is likely that on its floor the arrangements were made. The Convention was constituted in the home of one of its members, R. J. Mays, who was elected the first president of the State body.

In June, 1941, the church, inviting its friends far and near, held a notable centennial celebration. Mr. E. B.

Browning, of Madison, delivered an historical address. "Waves of interest were set in motion as a result of the occasion." The body at present holds membership in the Mercer Association of Georgia, and has services twice a month.

Union Academy, located in Jackson County, belongs on the roll of early Florida Baptist churches. The following item from the records of the church tells the story: "On Sunday, March 16, 1845, Elders Joshua Mercer and Thomas Lang met and constituted Thomas K. Mercer, J. J. Mercer, Mary Mercer, his wife, Polly Mercer, William Mercer, Mary Syphrett, E. A. Y. Mercer, and Mary E. Horne into a Church to be called Union Academy Church." It was constituted upon the articles of faith of the Florida Baptist Association.

As six of the eight charter members were Mercers, it was natural and fitting that Elder Joshua Mercer, who immediately joined by letter, should be chosen pastor. A church covenant and rules of decorum were then adopted. Discipline, as items from the history show, was strictly enforced in regard to men and women alike for engaging in worldly amusements, for immoral practices, and for heresy. On November 5, 1855, the name of the body was changed to that of the Greenwood Baptist church.

The first meeting of the Florida Baptist Convention adjourned to meet with this church, but for some reason the arrangement was changed, and the Convention met again with the Concord church. However, an item of record, October 6, 1855, says: "A committee was appointed i.e. C. H. Hartsfield, W. Hartsfield, and T. Barnes to attend the State Convention and invite the Convention to meet with Greenwood Baptist Church," and there the Convention met on Friday before the first Sunday in December, 1856. Thus the Greenwood church has the distinction of entertaining the third session of the Florida Baptist Convention, but we have no record of the proceedings. The church has maintained a continuous existence. It has had thirty-three pastors. Dr. W. A. Burns is the present pastor, and the membership is one hundred and four.

In 1844 Rev. G. C. Tripp, a missionary of the American Baptist Home Missionary Society of New York, purchased a lot and organized a church at Key West. He baptized nineteen members into the church and set up also the first Sunday School in Florida. Whether or not the present flourishing church of 501 members in that southernmost city of the United States stands in unbroken succession to the original organization, we do not know.

The word early as used in this chapter is limited to churches existing and active prior to the date of the Convention. These are representative, and have been selected because some definite facts concerning their origin are known. Their locations also are widely separated. The irregular and broken line stretches from the northeastern corner, across the middle area, to the far northwestern section of the State. There were other churches in that era that are perhaps equally worthy of individual mention, but the stories of their beginnings are not at hand. Furthermore, we have consumed as much space as can be allotted to single bodies. Few of the early churches seem to have preserved their records continuously. In some cases perhaps the minutes were lost through carelessness, in other instances just discarded, or again maybe at present stored in forgotten nooks and corners of homes and church houses. Some of the other churches whose names and dates of origin only are known will be mentioned in connection with the organization of the first associations.

We pause a moment to let imagination reproduce, even though it can be done only in silhouette, the scenes of worship of that period. The houses of worship were simple, small, and crude, often built from timbers cut from the virgin forest around and hewn into shape by hand. "The long-drawn aisle and fretted vault" were not there. The congregations were likewise slender. We know that from the size of the memberships many years after organization. The inspiration of numbers was lacking, but for support they could lean upon the encouraging prom-

ise: "For where two or three are gathered together in my name, there am I in the midst of them."

The music was drawn from old familiar doctrinal hymns of the time, the words of which were lined out by the preacher stanza by stanza, sung without instrumental accompaniment that "swells the note of praise." The services, in many instances, were infrequent and irregular. The long sermons, more academic than practical, dealt with the fundamentals of faith. The saints of that day were fed with the strong meat of the law and gospel, which fact accounts for the sturdy characters that adorned the religion of those early times.

But whatever may have been the limitations in the accessories of worship, the saints viewed their presence as constituting their time on the stage of the drama of the kingdom. They served in faith, seeing afar the day when the favored land of Florida would blossom with the beauty of Christianity and its institutions. They would plant seed from which a fruitful harvest would **spring in years to come**. They would lay foundations upon which their successors could build nobler spiritual temples.

Early Baptist Associations.

Movement and growth are the characteristics of life. By an inherent law it constantly tends to build for itself a larger body through which to express its energies, and the order is that of concentric circles. This biological principle is the philosophy of a Baptist association. The individual Christian has spiritual life in his soul, but that life needs "the fellowship of kindred minds." Hence he joins with others of like spirit in the formation of the local church. But the church cannot live adequately or fulfil its larger mission, if it lives unto itself. Hence these smaller bodies unite in a larger body called an association.

The first Baptist association constituted in Florida was the Suwannee. Evidence for that fact is conclusive. Before us lies a copy of the minutes of the last session

of that body, held with the Pleasant Grove church in Baker County, Florida, on September 20-22, 1946. On the cover page occurs this statement: "Constituted September 26, 1835." The same page also states that this was the "112th Annual Session," which places the organizational date in 1835. The event took place at Providence church in Columbia County.

The association was constituted on a missionary basis, but in 1845 a majority of its members voted it into the anti-missionary camp. In that year the body refused to seat the delegates from the New River church, presumably because the latter was a missionary church. Further evidence of the change appears in Rule 14 of the Decorum, as printed in the minutes of 1845: "We recommend to the churches composing this body to receive members who went off with the Missionary Baptists at the time of their separation from us, provided they bring satisfactory evidence of legal Baptism with a suitable confession of faith." In 1847 the body was styled the Suwannee River Primitive Baptist Association. The several facts noted establish the point that the body had renounced its missionary character.

We have recently seen an almost complete file of the minutes of this first Florida association. A few historical facts will be of interest. As was common in those early days, churches in Georgia and Florida were united in associations. To the session of 1838 twelve churches reported, eight of which were located in Georgia and four in Florida, but the percentage gradually changed. In 1854 of the twenty-five churches listed, fifteen were in Florida, and by 1877 all the nine churches reporting were in Florida. The association today is composed of thirteen churches located in eleven counties ranging from Suwannee and Levy on the west to St. Johns and Duval on the east. For 1946 the contributions were \$224.85 and the baptisms numbered twenty-one.

The original Suwannee Association is not to be confused with the Suwannee Association, organized in 1872, which cooperates with the Florida Baptist Convention.

The second association organized in the territory was the Florida. The order of events seems to have been as follows. Some time in 1842 the Ocklocknee Baptist Association, which included churches both in Georgia and Florida, embodied in its Decorum a definitely anti-missionary article which said that "this Association. . . will not fellowship any church or churches that support any modern missionary, Bible tract, or Sunday School Union, Societies or Theological schools, either in themselves or in any person or persons, or any other society that now is or may hereafter be constituted under a pretense of circulating the Gospel of Christ." Thus the issue was clearly drawn; the die was cast.

As a consequence some of the ministers and churches withdrew from the body, and called a meeting at Shiloh church to consider the wisdom of constituting a new association, since the said article "deprived the more liberal minded of the right to dispense of what God in his mercy had blessed them with." Letters were sent to other churches inviting them to send delegates to a meeting at Indian Springs church, Leon County, on Thursday before the first Sabbath in March, 1843. For example, it is of record that such a letter was received by the Concord church, and that R. J. Mays and S. Linton were appointed by that church to attend. The same procedure was followed no doubt in regard to other churches. That the association was organized at that time appears from the fact that on the fourth Sabbath in August, 1843, R. J. Mays and W. P. McCall were appointed delegates to the Florida Association which was to meet in Jefferson County near Monticello. That the missionary issue was the cause of the new movement is clear from a statement by A. C. McCants in his sketch of the life of W. B. Cooper: "Finally the crisis came; the Baptist family separated; the Florida Baptist Association was formed, having for its object the work of missions."

"Historical Sketches of the Churches of the Florida Baptist Association," prepared by Rev. S. M. Provence and published in the minutes of 1896, show that at least seven

of its churches were in existence by 1843. Ebenezer, Jefferson County, was formed in 1828 with twelve charter members; Indian Springs, Leon County, in 1829, with ten members; Elizabeth, Jefferson County, 1834, with six members; Concord, Madison County, in 1841, with thirteen members; Monticello, Jefferson County, in 1841, with six charter members; Aenon, Leon County, in 1841, four miles southwest of Tallahassee, which reported at one times as many as one hundred members, more than half of whom were colored; and Providence, Gadsden County, September 24, 1843, with six members and Elders Joshua Mercer and Thomas Lang assisting. The missionary spirit of this church appears in that at one time it sponsored three outside missions. Presumably these churches, along with Bethlehem and Sardis, organized in 1825, in Jackson County, were the original churches of the Florida Baptist Association.

The next session of the body was held with the Ebenezer church in Jefferson County on October 16, 1843, at which time articles of faith and rules of decorum were adopted. Notice of this actions appears in the minutes dated October 13, 1849. The association prospered. By 1854, the year in which the Convention was organized, there were forty-one affiliating churches with a combined membership of 2,390, of which 1,035 were Negroes. It is not invidious to say here that the Florida Association, located in the center of the State's population and of culture, was for many years after its organization, the most influential group of Baptists in the State. The names of the majority of men prominent in the work of the Convention were members of that body. At present the association is composed of thirty-five churches with a combined membership of 8,560.

The third association to be organized in the territory was the West Florida. Any error as to the date can now be definitely corrected. Before us lies a letter from Rev. J. W. White, Graceville, Florida, who has a copy of the original records of the Campbellton church organized, as elsewhere stated in this volume, on March 12, 1825. He

writes that in the minutes the following sentence appears: "Churches having been formed in different parts of West Florida met at Campbellton on Saturday before the second Sunday in November, 1847, and constituted the West Florida Association." Such a witness as that cannot be impeached. The event took place on the 13th day of the month. The body's eastern boundary was the Chattahoochee River and its western boundary Escambia Bay.

A considerable period of missionary work preceded the recorded action. Joshua Mercer had come to Florida in 1841; and, locating at Hickory Hill, later called Orange Hill, had circulated widely in missionary labors, specially in the western areas. Hickory Hill seems to have been a favorite ministerial habitation. Stephen Rowe, D. P. Everett, and others of lesser note, also resided there, and exercised an effective ministry from that center. Joshua Mercer preached the introductory sermon to the Florida Association at its session in 1845. It is an inference that he discussed with his comrades the desirability of planting an association farther west. At any rate in the next meeting of the body with the Monticello church, October 10, 1846, letters were granted to all the churches west of the Chattahoochee River for the purpose of forming the West Florida Association. Among these were Sardis, Union Academy, and Bethlehem in Jackson County.

Other churches were in that region, perhaps affiliated in Georgia and Alabama. Twelve churches, with a membership of 301, participated in the organization. Rev. B. M. Roberts presided and Rev. K. Vining acted as clerk, and eight other ministers aided in the constitution of the new body. Joshua Mercer was elected moderator and D. P. Everett, who was ordained to the ministry during the session, was elected clerk. "Rev. D. P. Everett and Rev. L. Tippins," says Dr. Rufus Weaver, "were appointed agents to explain the nature of the missionary operation to all the churches within the bounds of the association,

and to collect funds to be placed in the hands of the Executive Committee." We are sure that a main reason for the new organization was that the distance, poor means of transportation and communication made it difficult for Baptists in that region to attend the Florida Association.

Dr. Rogers says in his *Brief History* that the association was composed of churches located in Jackson, Gadsden, Franklin, Washington, Holmes, and Walton Counties. Presumably this information refers to the time of organization. Allen's Baptist Register of 1852 says there were in that year, 1852, fifteen churches with 429 members in the West Florida Association. At the present time there are nineteen churches with a membership of 1,806.

The fourth association established in Florida was the Alachua. Even after the region west of the Chattahoochee River had been assigned to the West Florida Association, the Florida still had more territory, extending from the Chattahoochee on the west to the Atlantic Ocean on the east, than it could cultivate to advantage, and no doubt realized the fact. The cause was to be the first consideration.

Whence came the suggestion? We cannot speak positively on that point; but we know that James McDonald, who was pastor of Bethel in Jacksonville, preached the introductory sermon at the session of the Florida Association in 1846. It seems reasonable to believe that having to travel so far to reach the Association suggested to him the wisdom of an association more accessible to the eastern section of the State; and that, perhaps coming with that idea in mind, he secured the consent of the Florida to part with a number of its churches with that end in view.

At any rate the records of the fourth session of the Florida, held with the Monticello church on October 10, 1864, show that letters were granted to Columbia, New River, Providence, and South Prong churches in Columbia

County; to Bethel in Duval County; to Sharon in Nassau County; to Mt. Pleasant and New Zion in Alachua County. All these churches were located east of the Suwannee River, and during the next year at Fort Clark, now Gainesville, organized themselves into the Alachua Association. James McDonald, who was assisted in the work by John Tucker and Elder Edwards, was elected moderator, and Thomas Prevatt, clerk. Since it is of record that in 1830 a number of the members of the Pigeon Creek church were dismissed to form a church at Alligator in Alachua County, it is likely that this Prevatt was the Thomas Prevatt who was one of the charter members of Pigeon Creek. Though the greater part of its original territory has been taken over by many other associations, the Alachua has maintained its identity for one hundred years, consisting today of nineteen churches that have a membership of 2,743.

With the understanding that the term *early* as used in this chapter is limited to the period prior to the State Convention, the four described above are the early Baptist Associations of Florida. After a decade the first one went astray, and still lives spiritually in a country far from its birth. The other three remained true to the spirit that was implanted in them at their birth, and delegates from their churches hold the imperishable distinction of having organized the Florida Baptist Convention.

Our story thus far reveals a consistent and orderly evolution of the life of the denomination in organization. There were first the scattered members and the missionary preachers; then these were gathered into local churches; and next the churches formed themselves into associations. Now the time was ripe for a larger movement. As the formation of the Convention marks the end of one era and the beginning of another in the life of Florida Baptists, it will be of interest to note their numerical status over a period of five years preceding the epochal event. The figures are derived from issues of the American

Baptist Almanac of the years named; and, while the statistics may not be exact, they are as nearly accurate as any that can be obtained from other sources.

Associations	Churches	Ministers	Members	Baptisms
1850 ....3	51	25	2,115	186.
1851	(Figures repeated from preceding year)			
1852 ....3	51	25	2,687	257.
1853 ....3	51	25	2,826	305.
1854 ....3	73	37	4,031	441.

CHAPTER III

ORGANIZATION OF THE CONVENTION

PERSONS of like mind and interest will foregather with each other. By a law as real as the law of gravitation, they will seek each other's company.

Association has many values. It gratifies the desire for fellowship. "Souls by instinct to each other turn." By pooling their ideas, men arrive at wisdom. "In the multitude of counsellors is safety." Numbers generate an enthusiasm that never obtains with individuals separated. But, most valuable of all, cooperation is the condition of large efficiency. Isolated units may be zealous, but cannot be greatly effective. They cannot bring a heavy impact upon common objectives.

Cooperation means that people can do together what they can never do separately. Cooperation, a Scriptural doctrine, has all the values in the religious field that it has in the social, economic, or political spheres. Believers seek not only the "fellowship of kindred minds," but also the fruits that grow from "striving together for the faith of the gospel." Such was the philosophy that animated the group that gathered on November 20, 1854, to organize the Florida Baptist State Convention. The story is told in the records which are entitled:

PROCEEDINGS

OF THE FLORIDA BAPTIST STATE CONVENTION
Organized at Concord, Madison Co., November 20, 1854.

Preparation for Organization.

It would be of touching interest to know in whose mind the idea of a Florida Baptist Convention originated, and when the idea first came into expression. The name of that

person, if known, would be cherished in history, but that is a secret buried in oblivion. Likewise it would be of historic value to know definitely in what church the suggestion was first made. While documentary proof cannot be adduced, tradition credits the Concord church with that distinction. But we do know when and where the proposition took definite form. The Baptist Association mentioned in the paragraph below was the Florida Baptist Association, which at that time included some Georgia churches, and was holding its session in that State. The record reads as follows:

On the 22nd November, 1853, the following resolution was passed by "The Baptist Association" at its session with Olive Church, Thomas County, Ga., viz:

Resolved, That it is the unanimously expressed opinion of this body that it is proper, expedient, and practicable to form an association to be styled, "The Florida Baptist State Convention." Whereupon, brethren Cooper and Blewett were appointed a committee to correspond with the ministers of the West Florida Association upon the subject, asking their co-operation by laying the matter before their respective churches. Brethren Goldwire; and S. W. Baker were likewise appointed to address those of the Alachua Association on the same subject. Ordered further, that the above named brethren, together with our messengers to said association, be requested to urge this subject at their next session.

The West Florida Association and the Alachua Association having concurred in the foregoing resolution, appoint delegates as follows:

Elder Josh Mercer, Elain D. P. Everett, and G. W. Underwood, from West Florida; and Elders J. M. Hayman, Daniel Edwards, J. H. Breaker, and Wm. Connell, from the Alachua. From the Florida, Elder R. J. Mays, Elder W. B. Cooper, Elder B. S. Fuller, Elder W. H. Goldwire, Elder W. Blewett, Elder D. G. Daniel, Elder H. Z. Ardis, Elder S. C. Craft, T. W. Terrell, and John Cason.

The Place of Organization.

The delegates convened in Bro. R. J. Mays' parlor at 8 o'clock p.m.

The sentence just quoted is all the official record says about the place of meeting, but a place that was a land-

mark in Florida Baptist History deserves further notice. When in 1883 Richard and Eliza Mays moved into this region, they settled between the present town of Lovett, and Concord church, and named their new home "Clifton." Around the residence as a center thousands of acres of land were gradually acquired, and the place became a typical Southern plantation home. The Mansion was erected in 1835. The main building, fronted by four imposing columns, was a three-story structure, flanked by a two-story structure on each side. The house, with ten bedrooms, was handsomely furnished in the style of homes of that type in that era. In addition to the regular dining room there was a state dining room. Immediately around the main building were such appointments as the economy of that day required: the outside kitchen, the shops, barns, gardens, poultry yards, quarters for the slaves, and the overseer's house. In the distance stood the virgin forests, and fruitful fields, tilled by the numerous slaves owned by Mr. Mays, spread miles beyond the site of the Mansion. The home was the center of the social life of the community. A lavish hospitality was dispensed with all the formalities that accompanied social life in that day. Distinguished guests from all parts of the State and of the South were entertained in the elegant home. It was headquarters for local and intinerant Baptist preachers. As in the home of the Shunammite woman, the prophet's chamber was in Clifton Mansion.

Thus the Florida Baptist Convention was born amid scenes of spaciousness, beauty and charm. The question naturally arises, why was the Convention organized in the Mays home, and not in the church? Concord church and the Mansion were separated by a distance of one and a quarter miles. Tradition says it was a matter of space, which is equivalent to saying that the home afforded more room than the church building. Lydia said to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into my house, and abide." It may be that the master of Clifton, animated by a similar spirit of service, desired his house and the best room in it to be used

for such an important occurrence. Another fact deserves consideration. The Florida Association was in session on November 18-21, 1854. No doubt the two meetings were timed to coincide. Perhaps the delegates chosen to organize the Convention desired that their proceedings be kept apart, even physically, from the proceedings of the annual meeting of the Association. There must have been a compelling reason, or reasons, as the church would have been the logical place. Whether the Association adjourned and repaired in a body to the Mansion for the momentous occasion, we are not informed.

Procedure in Organizing.

When we read of an event, we reproduce, by the laws of thought, some images of the scene, the people, and the activities. So here we can imagine the reverent atmosphere that pervaded the room that evening, the serious countenances of the participants, reflected from hearts that realized the epochal nature of the occasion, and that felt a corresponding weight of responsibility. The Minutes confine themselves strictly to a record of the business aspects of the hour, but doubtless some elements that accompanied the process of organization are not noted. When the delegates met on May 8, 1845, to organize the Southern Baptist Convention, the first activity is recorded in these words: "After a time occupied in devotional exercises." Reasoning from the character of the men and from the serious purpose for which they were gathered, we are safe in inferring that the order at Concord, Florida, was the same as that at Augusta, Georgia. An old hymn, familiar and dear to the souls assembled there was sung, some honored brother, rising, stated the object of the meeting and that a fervent prayer for guidance was made unto God.

In pursuance of the end unto which they had been chosen, the first duty of the delegates was to transform themselves from a mere assemblage into an organized body by electing a temporary chairman and a temporary secretary, and then to adopt a constitution that would

define the nature, state the objects of the Convention, and that should govern its operations. The constitution of the new body was modeled closely after that of "The General Baptist Association of the State of Georgia," which was organized in 1822. That was natural as the Baptist of Florida were at that time in close alliance with the Georgia brethren. The proceedings are recorded in the following paragraphs:

Bro. Mays was called to the chair, and D. G. Daniel appointed Secretary. The following constitution was adopted, viz:

1st. This body is constituted upon the New Testament Scriptures as acknowledged and held, generally, by the Baptist denomination.

2nd. The constituents of this body shall be Baptist Associations of this State, and those adjacent in sister States; or as many of them as may accede to the terms of this Convention; and such auxiliary societies as shall contribute annually to our fund, according to the terms hereinafter prescribed, whose constitution shall be approved; and individuals who are regular members of Baptist churches, who shall contribute as hereinafter prescribed.

3rd. It shall be known by the name of "The Baptist Convention of the State of Florida."

4th. Each Association shall be entitled to ten delegates, and to one additional delegate for every two hundred over the first thousand, provided the number shall not exceed twenty. Each auxiliary society, contributing annually fifty dollars to the funds of the Convention, shall be entitled to one delegate, and to one additional delegate for each fifty dollars contributed as aforesaid. Each individual contributing annually to the funds, as aforesaid, ten dollars, shall be a member. All delegates shall hold their appointments until others are elected to succeed them.

5th. The officers of this Convention shall be a President, Secretary, Assistant Secretary, and Treasurer, who shall be chosen by ballot at each annual session.

6th. An Executive Committee, consisting of at least seven members, shall be chosen by ballot at each annual meeting, whose duty it shall be to attend to the business of the Convention during its recess. This committee shall have power to fill all vacancies which may occur,

and also shall appoint a Treasurer in case of a vacancy in that office.

7th. The Secretary shall enter in a book all the transactions of this body. The Assistant Secretary shall take charge of all distant communications to or from this body, and shall write all the letters which it may require.

8th. The Treasurer shall take charge of all monies, specialities, and property of all kinds, belonging to the body, and give sufficient security for the amount in his hands, report the state of the funds from time to time as the Convention may direct, and hand over to his successor in office all monies, property, etc.

9th. The acts and proceedings of this body shall be submitted from time to time, for inspections, to its constituents, and none of its decisions shall be binding on the associations or auxiliaries.

10th. The following are the specific objects of the body, viz: 1st. To unite the influence and pious intelligence of the Baptists within its bounds, and thereby facilitate their union and co-operation. 2nd. To form and encourage plans for the revival of experimental and practical religion in the State, and elsewhere. 3rd. To aid in giving effect to useful plans of the several Associations. 4th. To afford an opportunity to those who may conscientiously think it to be their duty to form a fund for the education of pious young men who may be called by the spirit and their churches to the Christian ministry. 5th. And to promote pious and useful education in the Baptist denomination.

11th. It shall have power to form rules, make arrangements, and appoint committees for the accomplishment of any and all the above objects. Provided, none of these rules and arrangements shall be inconsistent with the Scriptures and the known principles of the associations.

12th. Two-thirds of the whole number of delegates present, shall form a quorum, and a majority shall decide a question.

13th. When its funds will justify, this body may send delegates to the Southern Baptist Convention.

14th. The above constitution shall be liable to amendment or alteration, by two-thirds of the delegates present at any of its annual meetings.

Provisions for the Future.

An occasional assembly is one called together for some specific purpose. When it has transacted its special

business, it dissolves in the act of adjournment; but an assembly, though gathered for the first time, that has in mind continuous existence effects a permanent organization. It was thus with the delegates at Clifton Mansion. Having formed the Florida Baptist Convention and having adopted a constitution as the fundamental law of the body, they took the next logical step to implement the purposes for which the Convention was organized. They elected a President and other organizational officers, and made other appointments and arrangements. Provisions looking to the future appear in the paragraphs that follow:

Elected Elder R. J. Mays President, D. G. Daniel Secretary, S. C. Craft Assistant Secretary, and John Cason Treasurer.

Elected Brethren Ardis, Craft, Cooper, Fuller, W. H. Goldwire, and Blewett, an Executive Committee for the ensuing year.

Appointed H. Z. Ardis to preach the introductory sermon at the next session of the body—W. B. Cooper alternate. D. G. Daniel to preach the missionary sermon—W. Blewett alternate.

Appointed correspondents as follows, viz: To Salem Association, Alabama, D. P. Everett, J. Mercer, and G. W. Underwood. To Eufaula Association, Mercer, Everett, Underwood. To Judson Association, Mercer, Underwood, Everett. To Bethel Association, Ga., Blewett, Daniel, Everett, Mays. To the Baptist Association of Ga., Mays, Fuller, Ardis, Daniel, Goldwire.

Moved to request the Louisiana (should be Florida) Association to permit the minutes of this body to be printed with theirs, we paying the additional expense.

After prayer, adjourned to meet at Union Academy, Jackson Co., W. Florida, on Friday, before the first Sabbath in December, 1855.

Nov. 20, 1854.

D. G. Daniel, Sec.
R. J. Mays, Pres't.

Digest of the Proceedings.

An analysis of this ninety-three year old document reveals features of interest and of permanent value. Fifty years later we find much of its language and many of its provisions still in the constitution of the Florida Baptist

Convention. (1) The movement for the Convention was not by individuals acting independently. The resolution that led to its organization, having been adopted by the Florida Baptist Association, was concurred in by the West Florida and the Alachua Associations, and the three existing bodies united in the formation of the general body. The Convention thus stands in regular Baptist "succession." (2) The procedure was in harmony with Baptist democracy. The ministers of the invited associations were to ascertain the will of their churches in the matter of participating in the proposed organization. (3) The associations, not the churches directly, were the main units. (4) The autonomy of the constituents was respected. It was specified that none of the decisions of the body "shall be binding on the associations or the auxiliaries." (5) Three sources of members were stated. The first and largest group was to represent the associations as a whole, but the number from any one association was limited. This provision made it impossible for the stronger associations to dominate the Convention. The third group was to come from auxiliary societies, the number of which was determined on a financial basis. The third group was composed of individuals who paid ten dollars apiece into the treasury of the Convention. (6) The body had a missionary spirit and purpose. In addition to the regular introductory sermon, there was to be a "missionary sermon" at the next session. (7) The members of the Convention were called delegates; but it appears that their authority as delegates was limited, as the decisions of the Convention were not binding.

Significance of the Event.

Some events mark changes the influences of which continue in ever-widening circles through the succeeding years. Projecting themselves, they gain momentum as time elapses; and, like rivers moving seaward, they enlarge as they flow. The organization of the State Convention was such an occurrence in the life of Florida Baptists. Trials and tribulations awaited it, but it was not

born to die. In its influence upon progress, its inception was perhaps the most significant single event in Florida Baptist history. It was an epoch in that history. It was more than just another milestone on the highway; it was the starting-point of a new era. It was placing the lamp on the stand, that its light might shine at its best. The workers builded more wisely than they knew.

It was the beginning of a larger union for its immediate constituencies. It gave cohesion to loose elements. It formed a nucleus around which other forces could gather for common ends. One of the objects specified in the constitution was "to unite the influence and pious intelligence of the Baptists within its bounds, and thereby facilitate their union and co-operation." That object has been realized as, drawn by the law of spiritual gravitation, the associations one by one have united their forces with the Convention. Since the day of organization, life in Florida has moved forward on all fronts, and Baptist interests have moved with it. The denomination in the State today numbers 201,480, and largely because it has had a central body which has elicited, combined, and directed its energies. The great part of the activities that have produced that prosperity has been channeled and cleared through the Convention. The little tree has grown into a stately stature, and its wide-spreading branches bear manifold fruit for the healing and helping of humanity at home and to the ends of the earth. The little tent set up long ago that November day has strengthened its stakes, lengthened its cords; and today thousands find shelter and a spiritual home within its folds. "How far yon little candle throws its beams!"

The Site Marked.

At the session of the Convention in Gainesville, 1940, the Committee on Florida Baptist History appended to its report a resolution urging that the site on which the Convention was organized be suitably marked. The resolution was referred to the State Board of Missions,

which body passed it to the Executive Committee. Later a promotional committee, with E. B. Browning, Superintendent of Public Instruction of Madison County as chairman, was appointed. The plan was to defray the cost by voluntary gifts. The project was energetically pressed by the chairman, but response from over the State was feeble. Only one hundred and thirty-nine dollars was raised, and the most of that from nearby regions. Efforts on behalf of the scheme were, therefore, discontinued.

At the Convention in Jacksonville, 1945, on a motion by the author of this volume, the idea was again brought to the attention of the body. Whereupon a committee—J. L. Rosser, E. B. Browning, and Doak S. Campbell—was appointed to investigate the feasibility of properly marking the site. One year later the committee reported that Mr. C. W. Howard, owner, would donate the desired space, and that a worthy memorial could be erected at a cost of eleven hundred dollars. The Convention instructed the committee to proceed with the project. The Executive Committee, consulted by the chairman of the memorial committee, voted to appropriate one thousand dollars to the object. The work, proceeding without delay, was completed in early summer. On November 17, 1946, appropriate exercises of dedication were held. The Sabbath day, with the sun screened by light clouds, was ideal; and the hearts of the large and representative assembly, moved by the surging memories of the long past and the significance of the occasion, beat high with joy as the following program was carried out:

Hymn—"All Hail the Power of Jesus' Name."

Invocation—H. O. Hughes. Monticello.

Statement—C. W. Howard, Lovett, donor of site.

Presentation of Memorial—E. B. Browning, Madison.

Address—What Meaneth this Stone? J. L. Rosser, St. Augustine.

Hymn—Faith of our Fathers.

Address—W.M.U. Objectives and Attitudes—Mrs. J. E. Robinson, Havana.

Unveiling of the Memorial—Francine Millinor, Henry Hill Searcy.

Prayer of Dedication—W. A. Hobson, St. Petersburg.
Hymn—How Firm a Foundation.

Address—Looking to the Future—C. H. Bolton, Miami.
Benediction—E. D. Solomon, Jacksonville.

It was of thrilling sentimental and historic interest that Francine Mays Millinor of Monticello and Henry Hill Searcy of Tallahassee, respectively the great-great-great granddaughter and great-great-great grandson of R. J. Mays, drew the veil from the face of the memorial. Many distinguished guests were recognized. Present were twenty descendants of the Mays family, including Mr. and Mrs. Colin P. Kelly, parents of Captain Colin Kelly, hero of World War II. Present also, a reminder of the long past, was Rev. G. W. S. Ware who, born seven months before the Convention was organized, had served fifty years in the ministry of Florida.

The monument is granite. Its height is five feet six inches; its base is four feet six inches wide; its face is two feet six inches wide; and its thickness is one foot and two inches. The engravings on its face are: near the top, an open Bible; across the center, "This Memorial Marks the Site on which the Florida Baptist Convention was organized, Nov. 20, 1854;" and near the base in small letters, "Erected by the Florida Baptist Convention 1946."

The area enclosed is thirty by forty feet. Immediately around the stone is an iron railing ten feet square attached to concrete posts. This was erected by the builders, McNeel, Marietta, Georgia. The curbing around and the walk within the area were provided by the Florida Baptist Association. Within that original Association the idea of a Florida Baptist Convention originated. Believing that a sentiment of pride in that fact still existed there, the chairman of the memorial committee offered that Association the privilege of enclosing and landscaping the area on which the monument is located. That body, led by its Moderator, H. O. Hughes, accepted

the offer gladly, raised the funds, enclosed the monument and landscaped the grounds. At the dedication the generous work of the old Florida Association was duly recognized.

Barring misfortune, that polished memorial stone, though chilled by winter and heated by summer, washed by rains and beaten by storms, will stand through the coming and the going of the years; but a monument more lasting than that was erected on that historic day—November 20, 1854—when sixteen courageous souls organized and started on its career the Florida Baptist Convention. Amen.

CHAPTER IV

UNDER THE OLD CONVENTION

TO THE Convention in Lake City, 1926, Dr. C. V. Waugh, of Jacksonville, wrote a letter in which he said: "In view of the fact that this is the fiftieth anniversary of my connection with the Baptist denomination in Florida, permit me to extend my hearty greetings." He followed his signature with this note: "Sole survivor of the official body of the Old Convention." As the fifty years mentioned reached back to 1876, he meant, we take it, by Old Convention the years of the body's life prior to the coming of the State Board of Missions. As it seems a distinctive name for that early period, we are using it to designate this chapter, in which we attempt to follow the slender, and often broken, trail of the Florida Baptist Convention from 1854 to 1880.

The Ante-Bellum Period.

The organizational session adjourned to meet with the Union Academy church, Jackson County, West Florida, on Friday before the first Sabbath in December, 1855; but for some reason, perhaps the distance from the center of Baptist strength, the location was changed, and the second session met at Concord, Madison County. We have no record of its transactions. In the meantime Union Academy changed its name to that of Greenwood Baptist Church. An item, dated October 6, 1855, from the minutes of that church says: "committee was appointed i.e. C. H. Hartsfield, W. Hartsfield, and T. Barnes to attend the State Convention and invite the Convention to meet with the Greenwood Baptist Church"; and the further statement is made or clearly implied, that

the Convention met there on Friday before the first Sunday in December, 1856. While it seems natural that the body should have met there, we are confused by another account which states that the Convention met in Madison in 1856. It is possible, as sometimes happened, that two sessions were held that year. According to the Historical Table, the Convention went to Thomasville, Georgia, for its session of 1857, and Elder R. Fleming, pastor there, was elected President. We read of him again as a representative from the Georgia Convention to the Florida Convention of 1860.

We have no record of a session of the Convention in 1858; and though the Historical Table of the Florida Baptist Convention lists no meeting in 1859, the records of the Monticello church show that the body met with that church in 1859. From the minutes of an undated conference in 1858, we read: "On the 3rd Sabbath after Preaching, Conference was called and our delegates to the Convention were instructed to ask the Body to hold their next session with us." This was apparently a special conference called for that purpose, as the regular conference had been held on "Saturday before the first Lord's Day" in May, 1858. A conference in April, 1859, appointed a committee to make all necessary preparations for the delegates to the Convention, which was to meet with the church on Friday before the fourth Sunday in May. A conference record in June, 1859, says: "The Convention held its session with us." Though we do not have them, the Convention Minutes of 1860 twice refer to "Minutes of 1859." This fact shows that the Convention did meet in 1859 and that Minutes were prepared.

Anyhow we find the Convention in Monticello from November 23-26 in 1860. The explanation would seem to be that, as the body had not been invited elsewhere, the Monticello people invited it to meet with them again. Only three associations were represented: The Florida by eight delegates, the Alachua by two, and the Santa Fe River by four. The other five were from individual

churches. Another association, the Concord, had been organized during the year, but had not yet affiliated with the Convention. The churches reported numbered 121; the ministers, 121; and the members, 5,529. While the membership showed some increase, the fruits did not proceed from the forces of the Convention. The body had not supported a single missionary, as it appears from the report of the Committee on Home Missions, meaning State Missions, in that the Committee recommended that the Convention engage "a missionary to go throughout the conventional bounds to preach, and distribute Bibles and good books to such as may need." Three associations had missionaries; and while these were reported to the Convention, none of them were Convention missionaries.

A feature of Convention interest was in the sphere of Bible and Colportage. The department had on hand a considerable number of books, some cash, and some debts; but it was not organized for work, as appears from recommendations of the committee on that subject: that all associational missionaries act as colporteurs, that J. S. Baker be solicited as colporteur, and that all ministers in the State act as colporteurs in their fields of labor. The Florida Baptist Bible Society was in existence. While this work does not seem to have been a part of the machinery of the Convention, it was allowed to hold its meeting in connection with the Convention, the regular business being suspended for that purpose. Membership was based on individual payments of one dollar with the privilege of paying more, if one so desired. The Society's income for the year was sixty-nine dollars. A resolution prevailed that the Board of Trustees seek closer relations between the two organizations by having one depository and one agent for both.

One action taken shows that the Convention was conscious of impending political events. A resolution by Elder F. C. Johnson, of Micanopy, follows:

Resolved, That this Convention (though assembled solely for the purpose of promoting the progress of the Redeemer's Kingdom on earth), in view of the mighty events which are now transpiring, and which must of necessity affect to an incalculable extent the Christian, as well as the political welfare of our whole population, and more especially of our slaves, deems it proper at once to express their cordial sympathy with, and hearty approbation of those who are determined to maintain the integrity of the Southern States, even by a disruption of all existing political ties, and, at the same time, affectionately remind their Christian brethren that the present, and approaching period of political excitement is, and will be to them, a season of peculiar trial and temptation, and that the most exalted patriotism is only the more to be admired, when it advances the character of a consistent follower of the meek and lowly JESUS.

The balance and contributions for the year to the Convention amounted to \$379.08, of which \$110.69 had gone for expenses, and the rest in appropriations to State Missions, education, and the book depository. The Convention adjourned to meet in Tallahassee on Friday before the fourth Sunday in November, 1861, an adjournment destined to last five years; for, come January 10, 1861, Florida, seceding from the Union, linked her fortunes with the Southern Confederacy. With the onset of the War, the faithful leaders who had kept the enterprise going did not deem it wise to attempt to hold sessions of the body. Spiritual interests would have to share the disadvantages and losses inherent in the situation.

Secular Conditions in the State.

With the close of the conflict Florida found herself in almost another world. We use the adjective *secular* as inclusive of the State's life in its social, economic, and political aspects. Social conditions, in the sense of personal relationships, were most unhealthy. The general atmosphere was bad. Cooperation between the whites and their ex-slaves was psychologically impossible. The Unionists and the ex-Confederates retained their animosities.

The Republicans from the North and the native Democrats were antagonistic. The carpetbagger and the scalawag were an abomination in the eyes of all decent citizens. Lawlessness and violence, as a means of protection, were factors in some of the best communities. Peace and good will had fled from the hearts of all such groups as have been named.

Economic conditions were distressing. The ravages of the War on the industrial life had not been repaired. With the freeing of the slaves, the economic life of the State suffered a violent wrench. Though slavery was not universal, its presence set the general pattern of the economic life. When the institution disappeared, that life had to be adjusted on a different basis. "Real and personal property exclusive of slaves shrank from an assessed value of \$47,000,000 in 1860 to \$27,000,000 in 1865." With much of the population struggling for a living, even good people had little time or attention for other things, and little money to contribute to spiritual interests. "Many planters," says Kathryn Trimmer Abbey, "became so discouraged that they would offer their land for sale at ridiculous prices, believing that prosperity had gone forever."

The political situation was bewildering and prevented a return to normal processes of civilization. Florida was put under military rule in 1867. The Negroes had been given the ballot, and designing politicians saw in them an instrument to their ends. Large numbers of the white population, the intelligent element in the population, were disfranchised. In 1868 an election to revise the Constitution resulted in a choice of forty-six delegates, of whom eighteen were Negroes, and the rest carpetbaggers and Southern loyalists. From 1868 to 1876 Florida was under Republican rule. The Northern carpetbagger and the Southern scalawag had no love for each other, but they were united on the one purpose of securing their own advantage at the expense of the welfare of the State. Tax burdens and graft were the order of the day. It is no wonder that in some of the most cultured and law-

abiding sections violence flared as a protest against the degradations to which the honor and dignity of the State were being subjected. By 1876 the political misrule had become so obnoxious that the Democrats carried the election; and, though the Electoral Commission appointed by Congress gave Florida's votes in the electoral college to Hayes, the Republican candidate for President, from that time on the Democrats gradually gained political control, and ended the nightmare of reconstruction. The more settled state of affairs brought about improvements on all fronts.

The Course of the Convention.

It is against the background and in the setting that have been portrayed above that the career of the Florida Baptist Convention should be viewed during the next fifteen years. After a lapse of five years, the body resumed its activities by meeting at Madison in 1866; and thereafter during the decade it assembled successively in Lake City, Madison, and Monticello. The proceedings of those years, even if published, have not been found by the author of this volume; but reasoning from what we see when we are again able to pick up the trail, we infer that little was accomplished. However the little flame, though feeble, continued to burn.

Minutes, or Proceedings as they were called, are available for the years from 1870-1876. Those from 1871-1876 were severely abbreviated by order of the Convention, and bound together in one thin volume. Hedged in by the untoward social situation and unsupported in any ample manner by its constituency, the body passed through seven lean years. Perhaps the story can better be presented topically. One aspect of the Convention's status is shown by the low attendance: At Jacksonville in 1870 the number of regular delegates was 16; at Madison in 1871, 14; at Lake City in 1872, 9; at Providence in 1873, 21; at Jacksonville in 1875, 17; at Gainesville in February 1876, 18; and at Madison in December 1876, "the attendance being so small there was no business

transacted, and after preaching by Brother Chambers on Saturday and Brother Chaudoin on Sunday, the Convention adjourned to meet again at the Call of the Executive Committee." Others may have come into the sessions later, were enroled, and participated in the deliberations, but the numbers given above are made up from the answers to the roll call from the constituent bodies.

The missionary status of the Convention appears from several successive records. Thus the Report on Missions in 1870 says: "As a Convention we have done but little in this great and good work: the field is large and we should at once arise and cultivate it to the full extent of our ability." A similar committee in 1871 reported: "We regret to know that the Convention, as an independent missionary organization, is not doing anything in this field." Again in 1872 the confession is made: "As heretofore, we are doing but little in the matter, partly owing to our weakness, our extended territory, and the want of a full and hearty co-operation with the work of the Convention by the different Associations." In 1873 the Executive Committee reported: "Your Committee has not been able to accomplish much because of want of funds to prosecute the work before them," and Committee on Missions in 1875 said: "While we are called *Missionary* Baptists, almost nine-tenths of the members of our churches are anti-missionary in practice."

The cause of the fruitlessness pictured in the preceding quotations was a lack of funds. "Ready money is Aladdin's lamp," but the Convention did not have such a lamp. Its poverty was its impotence. How can they hear without a preacher? and how can they preach unless they be sent? and how can they be sent without support? The amount received into the treasury of the Convention for 1870 was \$56.20. A combined report covering the years of 1871-1873 showed a total of only \$169.55 received. These figures are sufficient to show

the weak financial structure of the Convention, and the inefficiency resulting therefrom.

Various measures were proposed as a means by which the Convention might fulfil the purposes for which it was brought into being. The most common one was that of securing co-operation of the associations with the work of the Convention. Such expressions as the following one occur from time to time. "Your committee would submit that if our Convention is to be made efficient some means must be devised for uniting the churches and associations upon the work of the Convention." These latter bodies were nearer home. It was natural therefore that attendance upon them was larger, and that they should be used as the centers through which activities were passed. As interest bears a definite ratio to distance in many minds, the State body was at a disadvantage in gaining popular support. Too often interest is in the order of concentric circles, and the Convention was in the outer zone.

Another proposal was to have a State evangelist. Beginning July 1, 1873, Rev. Kinsey Chambers was so employed. He traveled widely, preaching, exhorting, making Sunday School addresses, family visits, constituting one church, and baptizing seven converts, and collecting sixty-eight dollars and ninety-five cents. He continued to serve in that capacity through 1876. In 1875 help in his support was sought and obtained from the Home Mission Board to the extent of \$200.00, with the understanding that the Convention would provide an additional \$400.00, not half of which was raised by the end of the year. His last report, made in 1876, showed that he had received for six months \$82.85. He adds this note: "Ten dollars of the above was in goods, not worth more than five dollars." Being the first regular State-wide worker employed by the Convention, Kinsey Chambers deserves the mention made of him in these pages. He was the beginning of a line that has grown in length and strength down the years.

During the period under review, the American Bap-

tist Home Mission Society of New York was co-operating with Baptist State Conventions, the manner of which was explained at the Florida Convention of 1869. The Executive Board, to which the matter was referred, reported in 1870; and in view of "the undeniable fact, that the Baptists of Florida are sorely in need of aid from abroad," that body recommended that the Convention accept such assistance as the Home Mission Society should offer. As this matter, in its provisions and conditions, its advantages and disadvantages, is fully dealt with in our chapter on Home Missions, it is not repeated here. It is enough to say that it was a measure designed to aid the Florida Convention in developing a better program of service to the State.

Realizing that the Convention as then constituted and supported was not operating effectually, the session of 1870 at Jacksonville took further action with a view of increasing its numerical and financial resources by enlarging its connections. A resolution, offered by Elder C. D. Campbell and adopted by the Convention reads as follows:

Resolved, That we consider favorably the suggestion which has been made for a South Georgia and Florida Baptist Convention, and that our Board of Trustees be requested to gain such information as they may be able, in regard to the willingness of the South Georgia churches to unite with us.

As nothing else is heard of the proposal, we assume that the Georgia brethren were not minded to help bear the infirmities of the Florida Convention. A yet more radical suggestion was made to the Convention at Jacksonville in February, 1875. We are saved by hope, but hope continually deferred maketh the heart sick. Patience that bears no fruit loses its enduring quality. Continual frustration wears down courage and even fortitude. One paragraph in the report of the Executive Committee is as follows:

Your Committee are painfully impressed with the fact that as a Convention we are doing comparatively

nothing to advance Christ's Kingdom in the world, and unless some means can be devised to get the mass of our people interested in our work, so that something worthwhile can be accomplished, your committee would suggest the disbanding of the Convention. Let us write our own obituary and lay this comparatively useless body in the grave, and cease presenting to the religious world a high sounding name which covers very little work, and which can but disappoint the people.

Whether this statement was presented with serious intention or as a shock to further complacency, we do not know; but it was said with warmth and force, and H. B. McCallum, one of the ablest and most loyal supporters of the Convention, was chairman of the Committee. The reaction to the radical suggestion is not recorded, but we notice that the Convention met on time one year hence.

Several green spots appear in the generally desert conditions of this early period. Some of the associations, specially the Sante Fe and the Florida, were doing missionary work. In 1871 the Convention was gratified that one young man from the eastern part of the State was studying in the Southern Baptist Theological Seminary at Greenville, South Carolina. The hope was indulged that others from Florida would be called into the ministry, and that the churches would provide a fund for aiding such students. In 1872 a Committee on Publications, consisting of J. H. Tomkies, W. B. Cooper, O. P. Luther, W. M. T. Hutchinson, G. W. Bostwick and Kinsey Chambers, was appointed to co-operate in the proposal from the Santa Fe Association that a Baptist State paper be started. In 1873 delegates appeared from four new associations: The New River, the South Florida, the Suwannee, and the Missionary Baptist. In 1874 the Wekiva Association, which had been organized in 1870, was represented for the first time by a delegate, R. W. Lawton.

Though it is out of chronological order to do so, we insert here a few items concerning the Convention of 1873. The body met with the Providence church in Brad-

ford County. This was the first time it had come so far South. Hitherto it had clung closely to the Florida-Georgia line. Rev. G. W. S. Ware, who was born in 1854 and is still living, writes the author several interesting facts about the session, which was the first Convention that he ever attended. The church was sixteen miles from the railroad, and was the first and last country church that has entertained the body. It was a cold day in November; and, as there was no stove in the church, a log fire was built in the grove. That and the sun afforded the only heat. On the Sunday of the Convention, J. H. Tomkies, L. J. Siminsand, and L. D. Geiger organized the Lake Butler Baptist church. It was in this church building that the first association in Florida, the Suwannee, was organized, and it was in the same church that the body ten years later voted itself into the anti-missionary camp, where it has remained ever since.

The Historical Table records that the Convention met in Gainesville in 1877, in Madison in 1878, and in Tallahassee in 1879, but does not mention who even the Presidents of these sessions were. From a letter by George T. Leitner in the *Southern Witness* of January 18, 1906—an historical paper he wrote for the proposed Semi-Centennial Celebration—we learn something of the meeting in 1879. As no church following the 1878 session, evidently, had invited the Convention, F. B. Moodie and Walter Gwynn issued a call and an invitation for the Baptists to meet in Tallahassee in May, 1879. Besides the two who lived in the city, only six delegates responded, and only six dollars were sent to the Convention, and that from one church. H. B. McCallum was elected President and W. M. Wambolt, Secretary. Several visitors from other parts were present. The entire body, including visitors, was entertained by Moodie and Gwynn, as they were the only male members of the Tallahassee church. It seems there were no regular proceedings; but, undeterred by present failure, these brethren invited the Convention to meet with them again in January, 1880. The

invitation was accepted by thirteen delegates. If any records were made, they are not available to us.

It seems that the body reached its lowest estate at this time. Mr. Moodie says that the Florida Baptist Convention had been about as badly wrecked as the church house at Tallahassee, which, having been used by both armies as a hospital during the War, was in an utterly dilapidated condition. But the little body should not be a Noah's dove with no place to rest its feet, nor an outcast with nowhere to lay its head. Madison invited it to meet there in December of the same year, 1880. Dr. Leitner says that when the body assembled, the weather was extremely cold; and, as there was no stove in the church the eleven delegates met in a small room over a store. During the morning W. M. Davis, Pastor at Lake City, coming in exclaimed, "Brethren I have been chasing you all over town and have at last found you."

A Brief Retrospection and Evaluation.

We have followed to the present stage the narrow, and at times interrupted, road of the Convention's life from its organization twenty-six years before. In so doing we have traveled a trail rather than a highway. Truth requires that the historian present events according to the records; and it must be admitted that the Florida Baptist Convention, judged by high standards of concrete, tangible statistics, has not thus far made an impressive showing. None would be more willing to concede that fact than those in whose hands its fortunes had rested.

The normal attendance had seldom exceeded, and often had fallen below, the number that met to organize the body. Only small groups had traveled the roads that led to its doors. In the session of 1875 general remarks were made concerning the reasons that so few attended the sessions. We wish those reasons had been recorded. The Convention had not supported alone a single general evangelist, and had aided only one student in the Seminary at Greenville. The State membership in 1880 was

only 8,921. In that connection, however, we should remember that the early membership included both races and that in many of the churches the colored exceeded the white members. After the War Between the States, there was a gradual separation of the races, and that separation was officially declared in 1880.

Thus while conceding that the Convention had not gone far towards realizing the objectives that its founders had set before it, a consideration of all the circumstances against which it had to contend restrains us from a severely adverse judgment. "It is the man who swims against the tide who knows its strength," said Woodrow Wilson. There were physical obstacles. Distances were great. Roads were few and bad. Methods of travel were simple and slow. The time when paved highways and railroads should thread the State and link up its various regions had not yet come. It was a long way from Nassau County in the Northeast to Jackson County in the Northwest. When the meeting was in one section of the State, time, expense, and discomforts were involved in reaching it from other sections of the territory. News traveled slowly. For example, William D. Moseley was inaugurated as the first Governor of Florida on June 25, 1845. His inaugural address did not appear in *The News*, a St. Augustine weekly paper, until July 19, twenty-four days after the event. A similar situation in the transmission of news obtained in much of the period under review. There was no denominational paper. The believers in the Convention could not inform their scattered comrades concerning the purposes and plans of the State body, nor exhort them to come up to its help.

There were then, as there always are, provincial minds that did not appreciate the values of a Statewide organization. The interest of some Baptists did not range beyond the local churches, and of others not beyond the district associations. The Convention did not come within the horizon of their concern or responsibility. In addition a general sense of missionary obligation in this era was weak everywhere. Many people who accepted a mis-

sionary creed were anti-missionary in practice. When we observe of how many that is still true, we need not marvel at the low missionary estate of the Zion of that early day.

The State during this period was sparsely settled. A population in 1850 of 87,445 or of 269,493 in 1880 in an area of 58,666 square miles shows the disparity between the population and the territory. And the total number of Baptists relative to that population was small all during the period we are surveying. As one report stated: "The Baptists of Florida, widely separated, and severally connected, for the most part, with feeble churches, are peculiarly liable to fall under gloomy impressions as to the prospects of the cause they love." Social and economic values were at a relatively low level. Life moves concurrently on all fronts, and none of the fronts were far advanced at that time. Educational facilities were in an elementary stage, and the higher and wider outlook waits upon the elevation that education confers upon the mind. Although no major battles were fought on the soil of Florida, the War Between the States produced a devastating effect; and the poverty, the readjustments, and demoralizations that accompanied the period of reconstruction distracted the attention and burdened the lives of the people of Florida.

Hence it was left to minds of light and leading to maintain the vision and the value of an inclusive organization. High credit must be given the men whose names appear continually in the records of this time. They were faithful, patient, and persevering. A sense of frustration and of futility must often have enfolded their spirits as year after year they met, appointed committees, looked upon the fields, heard reports made up for the most part of wishful thinking; but were able to adopt no effective means to implement their desires and wills. Though baffled, they were not beaten; though discouraged, they did not despair. Only twice was there any faltering in a single-minded purpose to maintain the Convention in its integrity. They could not advance, but they would not surrender or retreat. They did not build the temple they

longed to build, but it was well that the purpose to do so was in their hearts. Some of them did not live to see the fruits of their souls' travail, but the years proved the wisdom of their faith, patience, and labors. As Prime Minister Churchill said of the Royal Air Force in 1940: "Never did so many owe so much to so few," but in this case the many belonged to the years to come.

N. B. Some small activities of this period not set down in this chapter appear, according to their classification, in the chapters on Sunday Schools, Home Missions, and Foreign Missions.

CHAPTER V

STATE MISSIONS

THE Convention of 1880 met with the Madison church on December 10-13. The representation was small. The committee on credentials reported twelve delegates, to which list N. A. Bailey was added on the second day. Of the thirteen associations in the State at that time, only four were represented: the Florida, the Santa Fe River, the Suwannee, and the Alachua. The Peniel and Jacksonville churches each had one delegate. A number of correspondents were present and enrolled. W. N. Chaudoin was elected president; Paul Willis, secretary. But it was a notable session. The heaven was working. The horizon was expanding. Eyes were lifted up and looking upon the needy fields. Forgetting the desultory life that was behind, the members resolved to seek the strength that lies in larger cooperation.

State Board of Missions Elected.

Since its organization, the Convention had met regularly except for seven years, which included the period of the Civil War. Many of the sessions were poorly attended and transacted no formal business. The body had defined its objectives, but had created no means by which to implement its purposes. There was no central agency to coordinate operations. There was no headquarters into which its energies could be gathered and directed to desired ends. There was potentiality, but no means for converting that potentiality into effective power. There was a measure of life, but no common channel through which that life could flow. The conditions were well stated in a report to the Convention ten years before: "Elements of power, which remain wholly inoperative while existing apart from each other, are often made pro-

ductive of great results by simply being brought into combination."

The members of the Convention of 1880, realizing the situation and undeterred by the small attendance, resolved to strengthen their stakes, in order to lengthen their cords. When the report on missions had been read, Dr. J. F. B. Mays and N. A. Bailey advocated the appointment of a Board of State Missions, whereupon \$185.00 was pledged for State Mission work. On motion the committee, composed of I. R. Walker, D. M. Walker, and E. D. Beggs, appointed to nominate such a Board, presented the following names: Pastor of the Madison church, S. B. Thomas, Sr., Jno. M. Beggs, B. F. Wardlaw, C. W. Stevens, J. F. B. Mays, W. M. Davis, Walter Gwynn, A. C. McCants, Paul Willis, G. W. Hall, C. V. Waugh, and T. E. Langley. A long procession of State Board members will follow from that zero milestone, but these stand at the head of the line. The Board was to be located at Madison, and to constitute the Executive Committee of the Convention.

It requires little acumen to see that the election of a State Board of Missions was the most significant step taken towards Baptist progress since the organization of the Convention twenty-six years before. The body now had an agency through which it could elicit, combine, and direct its energies. In his report six years later, Secretary Chaudoin expressed his conviction as to the value of the new arrangement. "Quickly as your Board was organized and commenced to do something, loving hearts with ready hands were near"; and, after naming over a list of substantial gifts that had come from sources outside the State, he asked the rhetorical question: "Brethren and sisters of the Florida Convention, had we remained still without a Board—made no effort to progress—had we, you think, ever had such favor given us in the eyes of others? Simultaneously with beginning to do something, we began to have friends in deed as well as word." In making his report for 1917, Dr. Rogers voiced similar sentiments: "The march of progress which began at Lake City 37 years ago, when the convention entered

upon its career of organized efforts in Kingdom building, has continued during the past convention year."

The Era of Chaudoin.

W. N. Chaudoin was born on August 10, 1829, about twenty miles north of Nashville, Tennessee. Converted at sixteen, he preached his first sermon two years later in the church where he was converted; and, being licensed soon thereafter by his church, was ordained in 1851. Although he became pastor of several churches, his labors were mostly as an agent and a secretary. As agent for the Bible Board of the Southern Baptist Convention, he visited the Florida Baptist Convention at Madison in 1856; and as District Secretary of the Home Mission Board for Georgia, Alabama, and Florida, he was again present at the Florida Convention, Lake City, in 1872. By 1880 he had so identified himself with Florida Baptists that the Convention in Madison that year on motion appointed him secretary of the newly elected Board of State Missions in which capacity he served for twenty years, also as president of the Convention for twenty-one years. At the Convention in Marianna, 1901, he stated that duty to himself and to the cause would forbid him to accept re-election. He was thereupon made Secretary Emeritus for life at an annual salary of \$600.00. While hymns were sung, the hand of love and appreciation was extended to him and his wife. Resolutions of regret and appreciation were passed by the Convention. W. N. Chaudoin died in Lagrange, Florida, on January 22, 1904.

Florida's first State Mission Secretary was not a man of extraordinary endowments. His pictures indicate that he was of slight stature, and all accounts agree that he was never robust. He had to conserve at all times, and to recuperate at intervals, his physical resources. His early education was limited. After the report on education had been read in the Convention of 1875, he stated that "he had an opportunity of attending college, did not embrace it, and has had a life time to regret it." Hence his distinction lies in the realm of the active and practical

more than in the intellectual. He compensated for his deficiencies by sincerity, piety, and zeal. He was of an amiable and affectionate disposition. Children loved him. His intimates called him "Uncle Chad," and elderly Baptists in Florida today still refer tenderly to "Uncle Chad." Appellations given to persons are always expressive of a quality of character. He was characteristically charitable. The critical, fault-finding spirit was seldom manifest. If advancement in the work was not all that he desired, hoped, and labored for, he regretted it; but did not denounce the people for the failure. He was the first man upon whom Stetson University conferred the honorary degree of doctor of divinity. Regarding the honor, he, adopting the words of another, said in the *Florida Baptist Witness*: "I neither sought it, or fought it, or bought it." Further evidence of the esteem in which the man and his works were held is Chaudoin Hall on the campus of John B. Stetson University.

Hitherto the activities of the Convention have been followed as a unit. The items were too small to justify devoting separate chapters to them. With the coming of the State Board into action, the story becomes topical, whereby a chapter, or chapters, is given to each separate interest. In this chapter we endeavor to follow the trail of State Missions proper.

The First Decade.

Several months elapsed after the election of the State Board before anything was attempted. The Secretary had to have a living. His method to that end was ingenious in its nature and vastly advantageous to Florida. He proposed that he be continued as a missionary of the Home Mission Board, which was to pay his salary, and be allowed to act as secretary of the Florida Board of Missions. The Home Mission Board agreed to that arrangement on condition that the missionaries appointed by the State Board be reported to the Home Mission Board, be commissioned by and report their work to that Board also.

Thus prepared for activity, the Secretary called the

Board of State Missions to meet at Madison on Monday, March 28, 1881. So far as we know, only two things were done at that session. The body organized by electing C. C. Green, President; and C. W. Stevens, Recording Secretary; and appointed Rev. N. A. Bailey, of Micanopy, and Dr. A. H. Robinson, of Lake Como, as missionaries at a salary of \$25.00 each per quarter for nine months.

Living amid radically improved circumstances and looking back from our observation post, sixty-six years removed from that occasion, we are moved by a spirit of admiration and appreciation for the group that gathered for the first meeting of the State Board. Before them spread a vast and spiritually destitute area, with means for traversing it almost primitive. There "was no money in the Treasury," the only assets being some pledges made at the preceding Convention, the list of which had been "so carefully put away as never to be found." The Baptist membership in the State was small, and the great majority of those members had thus far shown little interest in the work for which the Convention was set. It is no wonder that Secretary Chaudoin said that the meeting was called almost with "fear and trembling." It required stout hearts and strong faith—faith in themselves, in the cause, and in God—to face the prospect with hope; but they proceeded to carry out their commission which was to "furnish the preached word to every destitute section in our territory."

Because of their historical and statistical interest, the minutes of the second quarterly meeting are inserted here in full:

Madison, Fla., June 27, 1881.

The State Board of Missions Met this day pursuant to adjournment, Bro. C. C. Green, President in the chair.

The minutes of the last meeting were read and approved. The report of the Corresponding Secretary was made as follows:

Combined statement of labors performed by Cor. Sec. and two missionaries of State Board of Missions. Churches supplied 2; other stations 2; sermons delivered, 48; addresses, 3; prayer meetings, 16; baptisms, 3; received by letter, 2; Sun. Schools organized, 2; miles traveled, 3820;

Ministers ordained, 1; churches constituted, 1; the report was adopted.

The report of Dr. Robinson, missionary at Lake Como, was read and adopted.

Report of Treasurer was presented, showing cash received \$104.11. Cash paid out \$103.60. Balance on hand .51c. Report adopted.

It was then ordered that the Treasurer pay Dr. Robinson and N. A. Bailey, twenty-five dollars each, for missionary services rendered during quarter ending June 27, 1881.

There being no further business the Board adjourned.

C. C. Green, Pres.

C. W. Stevens
Sec.

Encouraged by the fact that the funds received during the quarter were sufficient to pay the salaries of the two missionaries and the traveling expenses of the Secretary, the Board enlarged its operations by appointing, conditionally, S. S. Proctor as missionary for the Florida and Kinsey Chambers for the Beulah Association. The third session of the Board on September 26 showed sufficient funds to pay the four workers. As the Wekiwa Association a few days later had decided to do its missionary work through the State Board and had contributed \$100.00, the Secretary took the liberty of appointing two more missionaries for work in Orange County and the contiguous counties. Thus the first year of the Board's life showed six missionaries at work in State Missions. The secretary's report to the Convention at Ocala in December shows that the income for State Missions during 1881 was \$476.96, which amount was sufficient to pay the salaries of the six missionaries.

The second major activity of the Board had to do with church buildings. The cry for help in this quarter, insistent before the Board was organized, continued, and was accented at this time as a result of the material development of the State. New towns and communities were springing up. In order to meet the need in a larger way, the Secretary, on recommendation of the Board, spent about a month in Georgia soliciting aid. The total amount

realized, mostly from Georgia, for this fund was \$240.56. Of this fund \$229.41 was used in helping to erect houses of worship at Micanopy, Leesburg, Apopka City, Lake Harney, Bartow, Benevolence, and Orange Creek, which was an average \$32.77 per church.

A decision on policy affecting State Missions was made at the Convention. The American Baptist Home Mission Society, of New York, had offered cooperation; but the committee on missions, to which the matter was referred, recommended that the offer be declined as "such operation would sever our connection virtually with the Home Mission Board of the Southern Baptist Convention, which we do not consider desirable or for the best interests of the cause"; and, moreover, the "Home Mission Board of the Southern Baptist Convention has been giving to our State five dollars for every one raised within our bounds for mission work without any conditions or requirements upon us to raise any amount." The Marion Board viewed cooperation with outside agencies with disfavor and alarm. Such procedure would disastrously affect the work of the Southern Convention in its Home Mission activities. The custom of taking pledges for the work in State Missions for the ensuing year began at the Ocala Convention, 1881.

In order to show the strategy and tactics of the body, acting as the agent of the Convention, details of the work of the Board for its first year have been given in full. The pattern was set; the order of procedure, established. For many years that follow there was little variation. The same thing is true of the Convention relative to State Missions. This fact obviates the necessity of repeating each year the routine activities of either the Board or the parent body. Observations made at different stages, and properly spaced, will show the trends in the intervening years. In the review any high points or changes will be noted.

The work was moving on the upward way. In the Convention of 1882, the board of ministerial education suggested that its work be taken over by the State Board of Missions. The request was accepted. Thus the Secretary could say: "The work of the board, strictly denominated State work, is now threefold, i.e., ministerial education, building houses of worship, and supporting missionaries." In July, 1883, the Board divided its building fund into two departments. From one outright gifts would be made to churches; from the other loans would be made, secured by notes given by the trustees and payable at six per cent interest. The report to the Convention of 1885 showed contributions to the building fund of \$583.32; to State Missions, including \$2,600 from Home Mission Board, \$5,457.11. Things absolutely small may be relatively large; and against the background of \$476.96 on income for the first year of the Board's work, the figures for 1885 stood out in high relief.

The work during the second half of Chaudoin's first decade moved along in an almost straight line. The Secretary's eager spirit was always tempered by prudent action. Inadequate offerings were deplorable, but debt was intolerable. As a guide in making allocations, the Board in 1886 suggested that an estimate of the needs for the coming year be made, and a definite sum be prorated to each interest. It was Florida's first effort to systematize finances by adopting a budget instead of blindly appropriating certain amounts in the hope that these would be raised; and in order to implement the plan the Convention resolved to abandon the custom of taking pledges on the floor and instead to appeal to the larger numbers in the churches directly. The abandoned custom did not stay abandoned. Some work among the colored people was carried on during 1888, mainly through Institutes for ministers, deacons, and Sunday School workers.

But why confuse the reader with the annual routine details when we can assemble the results in one picture? As the work of the Board did not really begin until April, 1881, its first decade ended with December, 1890. During

those ten years the Board had collected \$40,220.50, and received \$23,233.88 from the Home Board of the Southern Convention, a total of \$63,454.40, of which sum \$54,631.74 had been expended on the three departments of State Mission work. The Board had commissioned 229 missionaries; and these, besides baptizing 2,950 persons, had functioned in every field of the denomination's endeavors. Assistance in repairing and in building houses of worship had been rendered to 57 churches, some of which churches are among the strong bodies in Florida. Ten ministerial students had been aided in colleges and seminaries.

Material Development of the State.

The ten years we have been evaluating spiritually saw also important material developments in Florida; and, since such advancements create new situations that must be met by the religious forces, we note, before passing to the second decade of the Chaudoin administration, two special agencies and some of the changes their activities effected. In 1881 Mr. H. B. Plant, a railroad magnate of New York, came into the scene. He developed the "Plant System" by first building a railroad from Jacksonville to Palatka, from Palatka to Sanford, and from Sanford to Tampa. In February, 1884, the first train over the new road reached Tampa, then a town of about 700 inhabitants with a few small shops. There he erected the great Tampa Bay Hotel. In 1905 his heirs sold the property to the city for \$125,000. Today it houses the University of Tampa.

In 1883 Mr. Henry M. Flagler, vice-president of the Standard Oil Company, visited Florida. Irked by the poor facilities of St. Augustine, he resolved to build a worthy hotel there. The result was, at a cost of \$2,000,000, the erection of the Ponce de Leon, begun in 1885, completed and opened in 1888. Later the Alcazar was added. After fifty-nine years these hotels stand unequalled, or at least unsurpassed, for beauty, solidity, and comfort. In order to provide transportation to the place, Mr. Flagler in 1886 began to build the Florida East Coast Railway by

buying the narrow-gauge Jacksonville, St. Augustine, and Halifax line. He continued down the coast, and by 1890 Daytona Beach and Ormond Beach had been reached.

The effect of these movements is apparent. Transportation into and out of vast regions of almost virgin territory was provided. A shift in population began. In Florida's early days Middle Florida was the center of the State's population, wealth, and culture. The economy there was of the plantation type. Its area in the main lay within the counties of Jackson, Gadsden, Leon, Jefferson, Hamilton, and Madison; and, because of the excellent people who migrated there from the Carolinas, Virginia, Georgia, and Tennessee, that region assumed the leadership, which it maintained for many years, in the life of Florida; but henceforth the population trend was southward. In 1880 there were a few small cities along the coasts and an intermittently developed agricultural area along the northern border of the State, within which, nevertheless, were large tracts of land untouched and many people still living in frontier ways, while the rest of Florida was an almost uninhabited region: but during ten years the borders of the older areas progressively enlarged southward, as is shown by the fact that the population increased from 269,493 in 1880 to 491,422 by 1890.

The Second Decade.

These enlarged and enlarging conditions, calling for expanded and intensified activities, confronted Florida Baptists when Dr. Chaudoin began the second decade of his administration. State Mission work proper was in its objectives still threefold: supporting missionaries, building houses of worship, and educating ministerial students. The reason for this classification is obvious: Converts must be made, that was the work of the missionary; congregations must have houses in which to worship, these must be supplied by funds for building; the churches thus housed must have competent pastors, education must provide them. Near the end of his career Dr. Rogers referred to this original task of State Mission work: "In the

early beginning State Missions was almost entirely confined to the support of missionaries, missionary pastors of weak and struggling churches and contributions toward church buildings."

The first year of the second decade was propitious. The Secretary's report to the Convention at Kissimmee was cheerful: "We rejoice to say that the year just closed or closing, the first year of our second decade, has been one of prosperity and progress." The greater part of the income of the Board had been devoted to State Missions proper. A resolution bearing on State Missions was adopted:

That an Executive Committee be appointed, without ecclesiastical authority, whose duty it shall be to bring together churchless pastors and pastorless churches.

Thus as early as 1892 there appeared among Florida Baptists a problem that remains unsolved to this day. The worthy effort shared the fate of all similar efforts made since, as the committee announced one year later that it had few results to report.

The next several years showed no change of policy in regard to State Mission work. During 1894 an effort was made to aid the colored Baptists of Florida by employing a colored minister, C. H. Lyons, of Georgia, to hold Institutes for the Negroes on the joint support of the Board and the Convention of Colored Baptists, and in 1895 by endorsing a missionary to them appointed by the Home Mission Society, of New York.

The year 1895 opened darkly. A second "freeze" caused incalculable damage in the State; two bank suspensions cost the Board \$600.00 of borrowed money; many pledges made at the preceding Convention had not been paid; a quarter's pay was due the missionaries. But light broke through the clouds from a distance; Mr. Stetson sent \$1,000, and the Home Mission Board added \$1,000 to the \$3,000 it had already appropriated. The amicable and helpful relations between the State Board of Missions and the Home Mission Board continued. Some words of Sec-

retary Chaudoin show how unified was the work between the two Boards: "We are really the agents of the Home Mission Board in Florida, doing their work, and all they do in the State, and doing it with their money, part of which is sent to us by their treasurer and part of it raised by us on the field for them."

Along with the other phases of the work, major attention was given in 1895 to the erection of a house of worship in St. Augustine. At that time the Baptists had no church building between Jacksonville and Key West. A large part of the building fund for the year had been appropriated to that project, and Dr. G. J. Johnson, who had been charged with the work, had collected and paid over to the treasurer of the church, in addition to what had come from the State, \$6,691.77, making a total from all sources since January 1, 1894, of \$14,345.37. The cost of the building plus the lot, donated by Mr. Flagler, made a property value of \$20,000, free of all debt. Three tourist ladies from Massachusetts had paid the cost of the interior decorations and the furnishings of the church. The church had voted to ask no further aid from the Board. On January 6, 1896, Dr. J. B. Hawthorne, of Atlanta, was to preach the dedication sermon. The original building still serves as the auditorium of the church, though an annex was later erected and an adjoining building purchased for Sunday School purposes.

Against the background of the hard struggle this church had had to obtain a foothold in the Ancient City, the completed house was a joy to the local body and to the denomination as well. As the experience of this church was typical of many others in State Mission work, some points in its history will be instructive. In 1885 it was reported to the Board that some twenty-five or thirty Baptists resided in St. Augustine. Rev. H. M. King, who came to Florida in 1878, was the first pastor. He held services at first in a room on one of the upper floors of the Genevar Opera House. The first candidates were baptized in the Matanzas River just north of Fort Marion. Later a baptistery was constructed on the grounds of the Orange

Hotel at the west end of Orange Street. When the yellow-fever epidemic struck Jacksonville, many of the members scattered, never to return. The pastor's daughter, Mrs. Clara K. Bennett, now living in Tampa, says: "I have never forgotten the struggle the church had." And the trials of that body on its way to victory were typical of those endured on many other fields in that era of Baptist life in Florida.

The church in St. Augustine, proud of its new, debtless house of worship and grateful to the Convention for aid, invited the body to hold the next session in the old city. The Convention assembled there on January 6-10, 1897. The pride and the encouragement that the Convention felt in this trophy of its efforts are shown by the following resolution:

That a vote of thanks is due, and is hereby extended to Dr. G. J. Johnson and those who have wrought with him for the great work which they, under God, have been able to accomplish in building a Baptist meeting house in St. Augustine.

A pleasing incident is recorded here for its general rather than specific State Mission interest. Lieutenant-General Schofield of the United States army, who was visiting the city and introduced by Pastor Johnson, read an eloquent and touching tribute to his father, an able Baptist preacher. There seems to have been an exultant spirit pervading the Convention. Sunday services were held, and following the record of those services, the next to the last sentence in the Minutes reads: "Thus closed a memorable day in the history of Florida Baptists."

The chief progress during 1896 seems to have been registered in the church building department of State Missions. Thirty-three churches, including Quincy, Gainesville, Pine Mount, and St. Petersburg, had been aided, and "on the line of railroads leading from Jacksonville to Pensacola, the board had helped to erect six houses and to rebuild the house wrecked by the storm at MacLenny." One item of expansion, colportage work on a small scale, was inaugurated. Instructed by the preceding

Convention, the Secretary had purchased 4,000 copies of *What Baptists Believe* by Dr. J. L. Burrows and 100 copies of *Forty Years in China* by Dr. Graves. Of the former about 3,500 and of the latter 50 copies had been sold and given away at a net profit of \$50.00. Those sales indicate that a considerable number of Florida Baptists were interested in their doctrines, and in a measure concerned about the work on a foreign field.

The Convention met in Tampa, the first time in that city, in January, 1898, but, as we have no records of that session, we have no report of the work in State Missions during 1897; and, while the minutes of the State Board do not supply the lacking information, those minutes do show concern for the Cuban work in Tampa. At its first session in January, the Board referred that project to the Executive Committee, and in April authorized the treasurer to deed its house and lot to W. H. Osborne, who was to sell the property and apply the proceeds to building a chapel on Tampa Heights. In July C. H. Nash was requested to present through the *Witness* the needs of the Cubans, and to endeavor to secure enough private subscriptions to enlarge the work among them. On January 8, 1898, the Board recommended the Cuban school to the Home Mission Board for support, and then on the evening of the next day decided that the Board would assume the expenses of the school.

Inasmuch as the time of the meeting of the Convention was changed, a second session was held in 1898. The body was back on familiar and favorite ground. The Convention was organized in Madison County, and of the nineteen sessions held up to 1880, the Madison church had entertained it six times. A sentimental interest attached to this meeting, as it was in this church that the Board of Missions was elected in 1880, and the Convention had not met in Madison since that date. Secretary Chaudoin took notice of the situation: "Eighteen years ago the Florida Convention met in this goodly town; but it was a small gathering, a mere handful, that scarcely knew why they met, or what to do. . . . At that meeting,

a Board of Missions was appointed, in good order, composed of good men and located at Madison. But it was much like a well built car placed on the track with no engine to pull it . . . From one hundred dollars we have increased to over one thousand dollars each to the general boards, and that, too, when disasters for a few years have been frequent." Owing to increased attendance, expansion of the area of the Convention, and to the availability of other points more centrally located, the body has not met in Madison since; but the service of Madison and the contiguous regions to the convention is a crown that none can take.

Nothing significant in the work of the missionaries was reported. But the value of the building department of the Board, in which \$1,850.93 has been expended, appears from the angles both of needs and achievements. Such places as Miami, Daytona, and Tallahassee were in need of houses of worship. A valuable lot had been purchased in Daytona, and help had been extended to Tampa, St. Petersburg, Gainesville, and Orlando. Observing the beautiful houses of worship and the great memberships in those centers today, we should recall with gratitude the foresight that took advantage of the opportunities and redeemed them on time. We can at this distance understand why Secretary Chaudoin was in season and out stressing the importance of an adequate building fund. Twelve ministerial students had been aided at a cost \$1,048.78.

The Convention went down to DeLand for its forty-fifth session in 1899 with November 29 to December 2 as the days. "The year just closed commenced in darkness," and the shadows lingered into the second quarter of the year. "Unforeseen disasters came," a reference evidently to the "freeze" of that year. The Board had overreached itself in promises that could not have been fulfilled even under normal conditions. The missionaries were largely unpaid, and no resources with which to relieve their needs were in sight; but suddenly, like light breaking into darkness, deliverance came.

A "Florida Baptist" offered \$500.00, to enable the missionaries to resume work, on condition that two others would each contribute a like sum; but, as no two others accepted the challenge, "Florida Baptist" agreed that the additional \$1,000 would be acceptable from other sources; and it was secured by gifts ranging from fifty cents to \$250.00, which latter sum came from the never-failing friend of Florida Baptists, Mr. John B. Stetson. "Watchman, what of the night?" The night has gone and morning has come. The missionaries were paid, liberal aid on building operations was extended, and eight students were helped at Stetson University. Dr. Johnson was enabled to erect a tabernacle on the lot in Daytona, and Tallahassee had for the first time a "house that excites favorable comment by citizens for the character of the work done and the arrangement, taste, and convenience of the building." That was not the first nor the last time in the history of Florida Baptists, that deliverance came fast upon the heels of danger.

The flow of time knows no divisions, yet certain points mark in our minds a dividing line between the old and the new. Certain artificial or natural dates strike the mind as the sound of an alarm clock strikes the ear. They are like a reveille. Such a time came with the opening of the new century. It was natural, therefore, that the Convention should be conscious of the situation. The New Century Movement was to the fore in the Convention that met in Arcadia on December 12-15, 1900. The subject was made a special order, and prominent speakers delivered addresses on different phases of the movement. W. A. Hobson, W. T. Hundley, and W. L. C. Mahon were appointed to cooperate with Dr. Kerfoot in the program. It appears from Secretary Chaudoin's report to the next Convention that enthusiasm and action were not widespread. Several factors hindered. Before the Cooperating Committee met, Chairman Hobson's house of worship, along with the greater part of Jacksonville, was destroyed by fire, and no meeting was held later; because of distances that separated Baptist communities, crowds could

not be gathered; and there was a scarcity of pastors competent to instruct their churches in missionary history and on missionary work.

But temporary failures could not eclipse the optimism of Dr. Chaudoin. "Hitherto hath the Lord helped us"; and taking a long retrospective look he found many grounds for gratitude. "We are met in an Association that twenty years ago was but four years old, and the past year raised more than \$1,200 for missions and education. We are guests of a town and a church, neither of which had an existence ten years ago, yet the church supports a pastor for full time and will care for us. Twenty years ago we raised less than \$500 for all purposes, and the Home Board paid the Corresponding Secretary's salary, while this year we raised on the field \$7,359.11." Analysis would show that the greater part of the work had been done in the zone of State Missions.

The Convention spaced its next session well physically. It went across to historic northwest territory, to meet with a church, the Marianna, that was not in existence when the State Mission Board came into being. The number of delegates enrolled on December 11, 1901, was seventy-eight. While no feature would be neglected, we have had occasion to observe in the course of this history that some one feature or State Mission work would be specially emphasized. We find the leader stressing at this session the importance of a competent ministry, a favorite theme with him always. In doing so, he was more than ordinarily candid and realistic. "We have 468 churches in the State, and but 288 ministers, including the superannuated, the lazy, the young preparing for the work, the anti-missionaries, and all others. It can be safely said that we have not an efficient minister for each of two churches in the State. Quite a number who are efficient are so in small degree. The fields in which they are useful are fewer and smaller every year." Notice the descriptive terms: "the lazy," "the anti-missionaries," and "the efficient in small degree." Concluding no doubt from long and intimate experience that the ministers were the de-

cisive factors in the work, he at that time for a special purpose described the situation in realistic terms.

Because of advancing years and failing strength, Dr. Chaudoin declined re-election as Secretary and Treasurer of the State Board of Missions. In that region he had begun his official career, 1881, and in that region he closed his career. His decision ended what we have called the *Era of Chaudoin*. At the close of an era, it is just to the leader and the other laborers to show by way of comparison the progress made during the period under consideration. Statistics are sometimes incomplete and at times reports for a particular year vary slightly, but those in the table that follows are substantially correct. Many factors entered to produce the total results, but we believe that State Missions in the restricted sense of that term played the major role. The figures are general, and are set in a frame of related influences. For an obvious reason the population of the State is given on even years.

1881		1901
269,493	Population	528,542
13	Associations	24
225	Churches	468
156	Ministers	288
8,921	Membership	23,139
\$918.67	Income	\$13,063.88
6	Missionaries	31
516	Baptisms	1,468
0	Min. Students	7

Interpretations.

The preceding exhibit may not be absolutely, but relatively it is impressive. The population had not quite doubled in the twenty years, while the Baptist membership had nearly tripled. The law of the earthly and of the spiritual harvest had been exemplified: "first the blade, then the ear, then the full corn in the ear." The story of any movement that develops into a permanent enterprise is one of struggle, involving on one hand indifference, sometimes opposition, and on the other hand achievement through labor and loyalty to high purposes.

Thus it had been with Florida Baptists during the era of Chaudoin. There were then, as always, many adversaries. Doors and difficulties, opportunities and opposition, lie in the same fields. The resolutions on Dr. Chaudoin's retirement say that he had "held the work together so long, sometimes when disaster threatened to destroy it."

The progress was steady rather than spectacular. No unusual movements that brought great numbers into the churches are recorded. No crusades crowning specified years are reported. No great revivals that swept multitudes into the churches appear in the records. The growth was on the principle of the leaven and the mustard seed. There appears to have been general harmony of mind and unity of purpose on the objectives. There was no doubt clashes of opinion, as there must be in a democracy; but no acrimonious divisive controversies split the denomination into factions.

While it was an era of expansion over preceding years and of foundations for succeeding years, in its larger aspects the work was still of a pioneer character. In general the period was a bridge leading from the days of small efficiency to the greater efficiency that would characterize the twentieth century. It was a link in the chain that made possible the strength of Baptist life since 1901. The people called Baptists were emerging from the shadows into the light of a more spacious time. They had by 1901 established a firm beachhead on the Peninsular, from which they could proceed to yet larger conquests.

The Era of Geiger.

On April 20, 1854, in Old Town, Marion County, Florida, Lorenzo Dow Geiger was born. At an early age he united with the Button Wood Baptist church near what is now Williston; and, while quite young, was licensed to preach and, when he was twenty-one, he was ordained to the ministry by that church. His education had been limited, but with his call to the ministry, he applied himself diligently and successfully to educating himself. An authority says that by the doctrinal storm

that arose about Campbellism in that day the young preacher was swept into the camp of the new sect; but in time returned to the Baptist fold.

His ability was recognized in that he became pastor of such churches as Leesburg, Brooksville, Ocala, Lakeland and Apopka. He was assistant editor of the *Florida Baptist Witness* during J. C. Porter's ownership of that paper, was for a while assistant, and later recording, secretary of the Convention. On the retirement of Dr. Chaudoin, he was on December 12, 1901, elected Corresponding Secretary of the State Board of Missions, which position he held for seven years and nearly four months. In 1903 Stetson University honored him with the degree of doctor of divinity. On April 20, 1909, after Dr. Geiger and his wife had returned from services at the Baptist church in the evening and had retired at the usual hour, he complained of feeling ill and going to the back porch sat down on the step. Mrs. Geiger persuaded him to return to his room where, as he sat down, he said, "Mother, I am dying," and expired before help could arrive. We note that he was born in the same year that the Florida Baptist Convention was organized, and that he was the only Florida-born secretary that the State Board of Missions has ever had.

L. D. Geiger was a different type of personality from his predecessor.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways."

His pictures indicate that he was physically of large mold and of robust physique, tall and corpulent. G. W. S. Ware says: "Geiger was endowed with a sonorous voice and oratorical gifts," and that he was dramatic and illustrative in his preaching. His countenance reflects a kind and a benevolent spirit. This impression is confirmed by a passage in the obituary notice which appeared in the *Witness* and other papers: "He was devotedly loved by everyone in the community, regardless of creed"; and Dr. Rogers speaks of his cheerful face and voice. He was

a competent executive, one who "adorned the office." Under his leadership the State Board had undertaken for the year, 1909, the largest and most aggressive program in its history. The report on deceased ministers paid its tribute and gave its estimate in the following eulogistic words: "Writing this report we could but lay down our pen and bow our heads in sorrow—tears unbidden flowed down our cheeks as we began the list with the name of our late secretary*, Dr. L. D. Geiger. That man of God, beloved everywhere, strong of body, powerful in intellect and profound in consecration, upon whom had fallen too great a burden—whose great heart beat out its life in its zeal for the Master." He was buried in the cemetery at Apopka on April 23, 1909.

Estimating the Situation.

One element prominent in the situation was that of spiritual conditions in the State. A hard-worked word in the past history had been *destitution*, and it was still in good standing and in constant use. As the religious conditions were a burden in different reports, we had as well note the recurring statements here as descriptive of the spiritual aspect of the situation during the period we are considering. "While our missionaries have covered a considerable portion of the State, much destitution has not been provided for." "In several county seat towns, some of them having good houses of worship, there has been no regular Baptist preaching during the past year." "As yet, however, it is mission territory almost from one end of the territory to the other. Many of our larger towns are able to have preaching only half time." "There are many new towns springing up in different parts of the State, and many strategic communities are being formed in the rural districts." "No one, who knows the State at all, can be blind to its needs. Destitution is on every hand, in city, town, and country."

A second element in the situation to be considered was that of the resources at hand to meet it. In an important sense Florida Baptists were out of the woods.

They were strong enough to inspire confidence in themselves and the respect of others. They had won victories enough in the past to make them unafraid of the future. They had come far enough along a rather rugged path to enable them to view with faith the coming years. They had gained a firm foothold; and, having put their hands to the plow, they would never look back. They were beginning to strike their stride. But, though vantage-points were constantly gained, the hand of need still beckoned from beyond.

In view of the needs and the available resources, how should the forces be disposed so as to save the situation? In battle, wise strategy diverts reinforcements to that sector of the line where the need is greatest. So must it be with Florida Baptists. "We believe our first duty, as Florida Baptists, is in Florida . . . that more attention should be given to State missions . . . that this Convention should authorize the Board to lay out its work for State missions on a much broader basis than ever before undertaken." "There is no denying the fact that for the present the greatest obligations resting upon Florida Baptists are to their own State, and fully one half of all contributions should be devoted to State Missions." "We would stress the thought that in Florida under present conditions there is peculiar need for a special emphasis to be placed on State Missions . . . we must give the place of first importance to our State Mission work."

Seven Years Forward.

It is a truism with spiritual minds that Providence matches the man against the needs of the hour. Elijah goes, but Elisha is at hand to receive the mantle; and both are God's men. It was in that conviction and with conditions as outlined above that Florida Baptists, with L. D. Geiger as leader, entered the year 1902.

The Convention had no fixed month for meeting. The constitution provided that "the Convention shall hold its meetings annually, or at such times as the Convention may determine." The one in session set the date for the

next one, and the time varied from November to January. This method located two sessions in some years, and none in other years. This procedure lengthened or shortened a Convention year as the case might be. Thus when the body assembled in Lake City on January 21-25, 1903, the financial report for Dr. Geiger's first year covered fourteen months.

Frequently a new official feels that he must signalize his administration by changes in the established order by a process either of exclusion or inclusion. It was not thus with L. D. Geiger. The second sentence in his first report reads: "The work done has been along the usual lines," and Dr. Rogers says: "Brother Geiger followed wisely in the steps of Brother Chaudoin." The new secretary's policy was to lengthen the cords already strung, to enlarge the place and to stretch forth the curtains of the tent already set up, which meant in the words of Dr. Chaudoin elsewhere quoted: "The work of the board, strictly denominated State work, is now three-fold, i.e., ministerial education, building houses of worship, and supporting missionaries."

It was gratifying to be able to report in those zones of activity, as well as in others, "the most prosperous year in the history of the Convention." And chief among the workers was the secretary himself. He had borne the laboring oar. He had preached almost every Sunday, traversed the State from side to side, almost from end to end, and attended every association. Duty, as he construed it, was more than that of a white-collar office job. He sent forth others and himself led the way. The labors of the missionaries had added 434 members to the churches. The Board had aided eleven churches in building. As illustrative of the undeveloped condition of the State, it is interesting to note "that Miami and Daytona need each about \$1,500 to enable them to complete their beautiful buildings, which when completed will be worth about \$5,000. On the principle of relativity, the beauty and value of a building costing \$5,000 was as late as 1902 something for Baptists to be proud of.

Thirteen students had been helped during the year in College and Seminary. At this time also the State Board elaborated its regulations for ministerial students. The decalogue of rules, condensed, follows: The student must be in good standing in a Florida Baptist church; must have proved his worth by exercising his gifts for six months previous; must be sufficiently advanced to enter the first year of the Academy at Stetson University; must furnish the Board a full statement of his finances, both actual and potential; must not receive more than ten dollars per month from the Board, which amount shall be reduced in case the student's total income should exceed sixteen dollars; must accept no outside employment that interfered with his studies; must be under the watch-care of the pastor and three members of the local church, who would report from time to time on the deportment and religious activities of the student; his class standing must be reported monthly by the Faculty to the Board; must give a written statement that in the event of his voluntarily relinquishing the Baptist ministry, he will within ten years after leaving school refund at lawful interest all money furnished him by the Board. From all of which it appears that the young servants of the Lord were in that day pretty well regimented, to the end that luxury might not corrupt and that they might walk the strait and narrow way, in which they would be assisted by the watchful eyes of pious elders. The young shepherds would be cared for provided they did not stray from the fold and observed all the rules of the reservation.

A minor feature, with beautiful implications, was of rather frequent occurrence on the floor of the Convention. Some Dorcas, or like-minded group, would present a quilt, the work of her hands, to the body. As it had to do with State Missions, one such incident is recorded here. At this session "a beautiful silk quilt, made by the sisters of Fernandina Church," was purchased by a popular collection of \$23.75. The bedcover itself was given to President Chaudoin, and the money was to be used to buy a lot in Fernandina on which to erect a mission chapel.

Like Mary of old, the sisters of that day were doing what they could.

During the next year, the upward trend continued. As compared with 1902, there were 41 missionaries as against 31; 796 additions to the churches through their efforts as against 34; collections on the field of \$2,941 as against \$503.43. Hitherto a large part of State Mission work had been in the rural areas; but, as urban life was now rising in importance, the Secretary discerned in the cities a development that would vastly influence the State in the future. Hence he said to the Convention at Kissimmee in January, 1904: "During the coming year, since all the destitution cannot be supplied, special attention should be given to the centers of population and influence." In Paul's policy he had good example and good authority. Our own reflections endorse the proposal to move greater strength to this front. The plan was morally sound. The light, salt, and leaven of the gospel were most needed to enlighten, purify, and pervade the life of the cities. It was wise statesmanship. If a denomination does not synchronize its work with the growth of a city, when it does enter, it will be so far in the rear that it will never get to the front. If it is not on the field in time, it will have to "gather up the fragments" after others have appropriated the choice loaves and fishes both of places and persons. Also from the cities flow out the currents that affect in largest measure the trends of life elsewhere.

The growth of the membership, now numbering 24,515, demanded more and better buildings. Attention was given to this phase of State Mission work during 1904 in that twenty-six churches had been aided at a cost of \$8,528.05. Notable among the houses of worship completed were DeFuniak Springs, Miami, and Lakeland. The value of the two first was \$5,000 each, and of the last named \$10,000. These churches today have beautiful and commodious plants, with large memberships that contribute large sums to the objects of the Convention. Bread cast upon the waters in early days has for many years been coming back in measures compounded many times.

Members today with reminiscent veins may look back to their status forty odd years ago, thank God for the work of the Board through its building department, and should view sympathetically the many applications for help that still come to the Board.

We have reserved for special notice the building in which the convention was assembled, January 11-15, 1905, in Jacksonville. Upon the destruction of their house of worship by fire, Pastor Hobson and his people began planning a building to be equal to any other in the city. The year 1904 saw the fruition of their plans in an "elegant stone building," erected at a cost of \$50,000. This fact is notable in that the church was, by setting an example, leading the way to better buildings. It was at that time the only fine Baptist house of worship in the State. It was the only structure into which had gone any such amount as \$50,000, and undoubtedly the fact aroused a spirit of emulation in other congregations.

The Convention met one year later with the Bartow Baptist church. The delegates, numbering 169, had now become "messengers." The importance of State Mission work was stressed in a manner never exceeded by earlier days. The State must be saved, and to this end one half of all contributions should be devoted to State Missions. In view of what grew out of the fact, it is worthy of notice that in April of this year Rev. W. L. C. Mahon, employed by the Board, organized Main Street church with about a dozen members, and by December the church had grown a membership of 105. That church was wisely planted both as to location and time. By 1909 the body had 286 members, and nearly completed a massive stone building at a cost of about \$20,000. It has gone from strength to strength, from victory to victory. The latest statistics show a membership of 3,133, a property value of \$265,000, and contributions of \$76,852.29. Samaria and the uttermost part of the earth were in the purview of the Convention, but the body was at this time emphasizing the fact that the order of the commission placed Jerusalem and Judea first.

A change in policy on one point is noted. The objects for which collections and pledges were taken had become so numerous that it was impracticable to take pledges for them all, and to do so for some objects only would be unfair. Therefore said Secretary Geiger: "We further recommend that no collections or pledges be taken in the Convention for any department of work, but that the agents of the various causes that may be represented at the Convention be given permission to make their pleas, and that they then go before the denomination in person or otherwise and seek to collect funds." This policy applied to the usual pledges made for State Missions. It was a wise decision. It saved time and the Convention from constant interruption in its proceedings, and also afforded the representatives of the causes an opportunity to reach the members of the churches instead of merely the messengers to the Convention. Also in place of pledges in the Convention to ministerial education, the management at the Seminary and at Stetson University were requested to send to the treasurer of the State Board bills for the expenses of students every quarter, such expenses not to exceed ten dollars a month for each student.

The Live Oak church, under pastor Ridley's leadership, had at a cost of \$12,000 erected a modern brick structure, and thither the Convention repaired in January, 1907. The past year was the first time that a goal as high as \$50,000 had been set. It was missed by a narrow margin. As illustrative of how developments change conditions, we note that at this time Pensacola and Tampa churches were leaders in giving, and that the amounts given would not rate, comparatively, very high today. The largest share of the increased income went to State Missions for the work of the missionaries and of building. Through labors of the former 1,312 members had come into the churches. As evidence of enlarging ideas in this department, the committee on State Missions urged the employment of State evangelist, as distinguished from missionaries. Along with large building operations, the purchase of two particular lots is worthy of notice. One

was for the Riverside church in Jacksonville, which today has a membership of 1,542, a property valued at \$280,000, and contributed for 1946 \$67,375.44. The other lot was for the Southside church, which today has a membership of 2,128, property valued at \$92,125.00, and gave \$66,576.53.

Contributions for 1907 continued on an ascending scale, enabling the Board to expand in building and repairing the sum of \$16,327.31, for missionary operations, \$15,935.61, and in addition Rev. Earle D. Sims had been employed as State evangelist, who continued in fruitful service through 1908. President Nunnally of Columbia College came up with an idea, endorsed by Secretary Gieger, on ministerial education: "Florida must largely grow her own preachers, or forever be more or less disabled and must work at great disadvantage," as preachers from other States do not understand the situation in Florida. While the opinions of those two leaders were plausible and doubtless good propaganda for obtaining larger gifts for ministerial education, the idea, in the light of history, was an exaggeration. The leading pulpits in any State are not, as a rule, filled by natives of that State. Altogether, the report at Plant City in January, 1908, was such that the Convention could thank God for the past and take courage for the future.

Nineteen hundred-eight opened darkly. Prospects caused grave apprehensions. It was asserted in the Convention at DeFuniak Springs, January, 1909, that Wall Street, in anticipation of the November elections, was strangling the business interests of the country; but, worse than that, a drouth continuing from 1907 was, in its effects upon the orange groves, pine timber, lakes, water courses, cattle, and vegetable industry, bringing disaster upon Florida. The State Board planned its program, more on faith than sight, with all the conservatism consistent with maintaining the work without loss. In the face of "lamentably small" contributions to State Missions, favors from the banks was all that enabled the Board to keep its workers in the field. We have observed in the course of this history that disasters feared and portended by cir-

cumstances failed to fall. So in the closing months of this year, the people came to the rescue sufficiently to avert a crushing debt upon the Board.

There was a decided falling off in the work on some fronts, but its special spheres of missionary labors and ministerial education, State Missions more than held its own. An example of how it pays to begin even in a small way was afforded by East Hill church, Pensacola. Under the care of Rev. J. W. Senterfitt for two years as a mission point, it started on its way. Today that church has a membership of 1,975, a property value of \$115,000, and contributed \$41,104.37. When we read the annual statements on the disparity between demands and supplies, we have two reflections. One is what Florida Baptists would have accomplished if they had had adequate funds, and the other is how they did accomplish so much with their slender resources.

Dr. Geiger sang his swan-song to the Convention of 1909. The sands of life ran out early. He died suddenly on April 20 following at the age of fifty-five. The years of his administration had registered larger progress on all fronts than had any similar period. They had set the Baptist house in such order and so enlarged its forces that Geiger's successor, coming on the stage of action, could achieve yet larger results. A brief statistical statement of what he found and of what he left is in order. Although this chapter has to do with State Missions in particular, the figures are given in general terms.

1901		1908
288	Ministers	430
484	Churches	559
23,139	Membership	37,027
1,468	Baptisms	3,424
\$13,063.88	Contributions	\$74,055.27

CHAPTER VI

STATE MISSIONS

(CONCLUDED)

Two secretaries of the State Board of Missions had come, played their roles, and passed off the stage of Florida Baptist action. Each one had matched well the era that he had served. The first was the trail blazer; he had fewer and weaker bases of supplies upon which to draw; yet W. N. Chaudoin was a timely man for his more difficult task. His amiable and charitable, patient and persistent nature provided a leadership needed by those leaner years through which he served. In a period when many more communities had settled into normal patterns of life, L. D. Geiger's inspirational gifts and executive ability counted for more than they would have availed in the earlier times. Now a third man was to appear as leader and commander of Florida Baptists—one in whose personality dwelt elements that admirably fitted him for the days that lay ahead.

The Era of Rogers.

Stuart Beggs Rogers was born near Macon, Georgia, on September 18, 1866. He was an alumnus of Mercer University, and later attended the University of Chicago. In 1894 he entered fully into the ministry. His connection with Florida Baptists began when in 1896 he accepted the pastorate of the Marianna and Chipley churches. The whole of West Florida was at that time largely undeveloped and unevangelized, and he looked upon the entire section as his responsibility. Against the ravages of the liquor traffic in the social, political, and church life of that region, he cried aloud, and was a foremost influence in turning the tide to sobriety.

In the Convention at Kissimmee, January, 1904, G. T.

Leitner and C. A. Carson were the candidates of rival factions for president. The result was a tie with fifty-four votes for each candidate. Whereupon a motion by W. D. Turnley, that the recording secretary be instructed to cast the ballot of the Convention for S. B. Rogers, prevailed. Rogers became president and by his fair and diplomatic manner warded off some threatening storms. He served in that position six years. During the year 1904 he was called as pastor of the Gainesville church, and at once became a strong influence for righteousness in that city. Secretary Geiger died on April 20, 1909. The State Board of Missions was called into special session on April 29, 1909. President Leitner stated that the body had been called together to elect a successor to Dr. Geiger. In the minutes of that meeting the following record appears:

The Board went into executive session, and nominations to fill the vacancy were called for.

C. W. Duke placed in nomination Rev. J. H. Tharp of Tampa. Rev. G. T. Leitner placed in nomination Rev. B. W. Collier of Marianna. Hon. C. A. Carson nominated Rev. S. B. Rogers of Gainesville. Nominations closed and ballots cast. S. B. Rogers was elected and on first ballot, and his election was made unanimous.

S. B. Rogers was small of stature, but aggressive in personality. His reports reveal the operations of a clear and vigorous intellect. In style he had a rhetorical tendency. His statesmanship showed itself in a wise strategy and planning for the future as well as for the present. His practical judgment, seldom at fault, appeared in many ways. In his purchase of lots for churches and business he manifested his wisdom. He projected and largely carried to success the idea of a headquarters for the denomination. The beautiful and serviceable Rogers Building in Jacksonville today stands as a monument to his wisdom and his will. He was of a reserved nature. In the words of Dr. Mahon, he was not "very expressive or demonstrative," and because of that characteristic he did not always get credit for the real warmth of his inner nature—"a failing he recognized, for on one occasion he

remarked that he loved people and loved them more than they knew." The springs of his feelings did not lie on the surface, but could be unsealed and stirred in the presence of wrong to others, or by visions of the needs of the kingdom. In him the intellectual and volitional elements predominated. Such men are rarely emotionally demonstrative. His consecration appeared not only in his strenuous activities, but also in his offers to retire, if that were better for the work. "I might, if circumstances should decree, bring myself to sit at your door and beg bread, but never could I stand in the way of Kingdom affairs."

Based on all accounts and on his record of achievements, our own estimate is that Florida Baptists have never had an abler executive than S. B. Rogers was. Rev. G. W. S. Ware says of him: "He had charm of spirit, and an attractive personality, rarely found among the sons of men. He was the first College secretary our State work had. There was nothing about him that I knew, but what I liked . . . He was a finished orator with sense through it." In 1911 Mercer University conferred upon him the honorary degree of doctor of divinity. As a result of a third stroke of paralysis, Dr. Rogers died in Blackman's Sanitarium, Atlanta, Georgia, on August 16, 1926. The body arrived in Jacksonville on the morning of the 18th. The funeral and burial took place in that city on Thursday, August 18. A logical first division of his administration is the decade that lay between the date of his taking office on May 1, 1909, and the beginning of the Seventy-Five Million Campaign.

Religious Conditions in the State.

Secretary Rogers had much of the statesman's outlook. He saw things broadly and relatively. He would build a background of facts from which he would draw his conclusions and upon which he would predicate his work. In his first report to the Convention, which met in Gainesville in January, 1910, he adopted that method. "From the day the Spanish under Menendez founded St. Augustine, unto this good hour, Florida has been a mission field.

And yet, never in all the past, has there been a time when conditions demanded more sacrifice, more care, more activity, or efforts brought so great a return as today," and the situation instead of being eased was being intensified. "Immigration has brought more people into Florida in the past ten years, than there are protestant Christians in the entire State, identified with organized work." "Increasing her population forty-two per cent in the past ten years, her villages spring up in a day, and a town of today is the city of tomorrow. People from every land and religions of every cult are seeking a haven within our gates." These statements may stand as representative of Rogers' estimate of the situation during the first decade of his service.

His Answer to the Situation.

His theory was that mission progress must keep pace with the material, educational, and social developments within the State. He came to his assignment convinced of the primacy of State Missions. That work was the only means to save the State itself. It was the chief cornerstone upon which the whole mission structure must be built. It was the base of supplies for other phases of the common mission task. To the Convention in Arcadia, December, 1913, he states his conviction. "State Missions is the one department with which your Board is most directly concerned, and the one department of your denominational activity upon which the success of all other departments and the future hope of your state progress does now, and must for years depend. If we fail here, we fail everywhere. No other department will or can supply the place of State Mission activity, or save the denomination from ultimate decline and death. State Missions is foundation work." It is observed here again that State Missions proper binds up in one bundle three activities: evangelism, ministerial education, and building houses of worship. It seems better to treat each one of these topically rather than chronologically through the decade.

The ends in view demand first of all the missionaries.

The nature of the work made them the spearheads of the whole State Mission movement. They must win the ground before the elements of permanent occupation could move in. "And today if your Board could speak in so many tongues, it could tell the old, old story of Jesus and His love to twenty-eight nations and never cross the Florida line." "Great counties with settlers pouring in from every side and not a resident Baptist pastor in the county." "Not the forty-seven men of 1909 nor the sixty-one of 1910, working part or whole time; but one hundred men for 1911." "Withal, Florida is and has been a mission field from the first, and today is one of the greatest in all our southern territory." "Our missionaries travel 25 to 50 miles and see but few families and preach to small congregations." The Secretary in emphasizing the work of the missionaries and evangelization wanted an evangelism that was safe and comprehensive. "That evangelism which has for its ambition a great ingathering into the churches has passed its day of usefulness, if it ever had one." "The Master's commission was to make, baptize, and teach disciples; and that evangelism which only makes disciples is not after the New Testament type." To such a situation as has been described the missionary is first of all the answer. During the period under review the Board commissioned 683 men, whose labors added to the church 13,325 persons.

The second feature in the State Mission program is need for houses of worship. "Today one hundred and eighty-two organized Baptist churches in this State are unable to maintain a pastor, while sixty-one have not a vestige of shelter over their heads." "The greatest question confronting Florida Baptists is how to solve their building problem." "Here is our weakest point, and greatest need . . . God complained to his people, Israel, that they dwelt in ceiled houses, while he dwelt in a tent, yet down here are struggling churches, purchased by the blood of his precious Son, that have not even a tent in which to dwell." "Today this is, perhaps, our major task." "If all the money of the combined effort of all

Florida Baptists could be directed into this one channel for the next ten years, it would be inadequate to our immediate needs."

In such absolute and vivid terms did the Secretary, endorsed by the Board and the Convention, press the urgency of the subject upon the conscience and the consciousness of Florida Baptists. His portrayal of the destitution in this field was not in vain. All the seed had not fallen upon stony ground. In 1912 an unnamed "generous brother" came to the rescue: "I have, therefore made my last will and testament, in which I have given and bequeathed to the Florida Baptist Convention, Incorporated, and its successors in office, a certain portion of my estate with which God has so wonderfully blessed me; to be forever held in trust by said Convention, and to be used as a church building and extension loan fund, within the limits of the state of Florida and among such Baptist churches, as continually stand in need of such aid." The interest was to be added to the principal.

And, in order to strengthen this department further, Dr. Rogers recommended that the women make the Chipley Memorial Fund a \$5,000 Building Fund, and, subject to the same conditions as the bequest just named, and turn it over to the State Board of Missions. Again in 1915 Mrs. E. O. Painter and her daughter, Mrs. O. P. Williams, gave \$5,000 to be known as the E. O. Painter Church Extension and Loan Fund, never to be given but loaned to struggling churches trying to build in strategic points where conditions were propitious and success sure. The figures are not given in a regular order, but it appears that during the ten-year period at least 322 churches were aided in their building programs.

A third feature in the work of State Missions proper was ministerial education. Himself an educated man, Secretary Rogers in general believed strongly in a trained ministry, and so expressed himself vigorously in his first report. "It is a settled fact that we have reached a period in the progress of our history and development when it is practically impossible for a man who does not avail him-

self of at least an English education to be an acceptable pastor. The ministerial coat is not sufficient for this age." "The crying need of the hour on the field of service and in the arena of battle, is not more men, but more man." And again elsewhere: "No denomination can expect to be much of a factor in the great world movements of today without trained men as its leaders . . . Here is one of our fatal defects. Hundreds of splendid men with a passion for souls have gone forth telling the simple story in marvelous love and bad English. They have evangelized thousands, thus fulfilling the first section of the Great Commission; but when they come to teach they discover that a great soul to do its best service must be accompanied by a trained mind."

And Dr. Rogers believed a native ministry could best serve Florida. "No longer should we depend upon the upper states for our pulpit supply." They came, but did not stay. "We must have a settled ministry if we meet the present critical situation which confronts us." He, therefore, believed the cause worthy of a support beyond what it was receiving. "We are grieved to report that this is perhaps the most neglected fund undertaken by our people . . . Our pulpits need an awakened conscience, and our whole people need to hear the call of our struggling young men, pleading for a preparation to lead God's hosts." Since the number is not always listed and since also some men were carried year after year, just how many ministerial students the Board aided during the decade is not certain. The amount expended for that purpose, both in the State and in the Seminary, was \$6,748.01. Dr. Rogers started his administration with forty-two missionaries on the field, and closed his first ten years with eighty-nine. The amount for State Missions his first year was \$15,566.51; for his tenth year, \$25,440.74.

The Seventy-Five Million Campaign.

The War had demonstrated that the vast financial resources of the country could, with adequate motive and appeal, be mobilized. It was a day of millions. The idea carried over into the consciousness of the churches. Ob-

serving what had been done for military ends, Baptist leaders began dreaming dreams and seeing visions of what might be done for spiritual ends. They were convinced that a parallel movement in the interest of missions, education, and benevolence was demanded and possible, that it was time to awake out of sleep, that the old long night of small programs was spent, that the day of commanding programs was at hand, that it was time to break up the fallow ground, and to work more intensively their already cultivated fields. The result was the launching of the Seventy-Five Million Dollar Campaign by the Southern Baptist Convention at its session in Atlanta, Georgia, in May, 1919. Subscriptions, for all objects outside the local churches, were to be made for a five-year period. The present was vibrant with purpose and the future bright with hope. Never before had Southern Baptists been challenged by a goal of such magnitude, and the sound of many trumpets summoned them to attain that goal. They overreached the mark in subscriptions of \$92,000,000, and then underreached it in payments of only \$58,000,000. And how did Florida Baptists show up in the march of millions? Apportioned \$1,000,000, 462 of their churches gave in cash and subscriptions \$1,373,057.06, and let it be added here that Florida redeemed her pledges to the extent of \$1,009,416.89. The fact of chief interest to this chapter was, that of the \$1,000,000 to be raised in the State, \$285,000 was allocated to State Missions as a whole, and it was later provided that State Missions should receive twenty-eight and one-half per cent of any surplus. Thus Florida Baptists began the last seven years of Dr. Rogers' leadership fortified by the prospect of resources unprecedented in their history. Wisely also the Convention was warned that a peril might lurk in the success of the campaign. The money was only a means to an end, and the financial victory would be shorn of its true intent unless it resulted in a corresponding spiritual victory in terms of people won to Christ. The five-year period should yield 50,000 baptisms. Thus the years immediately ahead would be a timely test of a timeless principle.

Hindrances.

Rarely does a spiritual program run its scheduled course unretarded. Circumstances without and indifference within impede its progress. In 1919 the epidemic of influenza swept the State, preventing many associations from holding their annual sessions. The increased cost of living resulted in the resignation of many pastors, and compelled the Board to go to the relief of many hitherto self-supporting churches. Strikes, labor disputes, social upheavals, and riots had been prevalent. The situation is summed up in an opening statement to the Convention in Jacksonville in January, 1920: "This has been a year of remarkable changes, disappointments, hardships, unrest and bitter sorrows."

The secretary's health was threatened. Once before, 1916, he had offered to resign from fear that he could not stand the strain of the office. "Unless the burden can be lightened, the strain relaxed, the day is not far distant when we are sure to collapse." Dr. Rogers' energy outran his resistance. He spent and was spent for the kingdom. In trying to save the cause, he did not save himself. The Convention of 1920 granted him a six months' vacation for rest, with full salary and all expenses paid. The vacation turned into a period of hospitalization and of long-drawn-out recuperation. He sent an affecting letter to the next Convention questioning the wisdom of his being re-elected Secretary-Treasurer, but by a rising vote the body continued him in office. He did not return to the stage of action until the meeting of the Convention in Gainesville in 1922.

Many country pastors viewed the Seventy-Five Million Campaign with apprehension. They feared its educational effects would demand educated preachers, which would put them, with their inadequate preparation, out of business. The remedy for this was to lift them to higher levels of efficiency, but no definite means to that end could be proposed. Another hindrance was the unenlisted church members. "Our non-contributors and slackers are legion. In fact the development of our churches along

lines of organized activity has not kept pace with our rapidly growing numbers." That statement could with truth be repeated today. As late as 1925, Dr. Rogers' last year, there were disrupting factors. The denomination was in a transition period from the Seventy-Five Million Campaign into the Co-operative Program, and the people in general had not understood nor adjusted themselves to the new arrangement. The abnormal and excited state of the public mind, caused by boom conditions, had made it difficult to hold the attention of the people to spiritual matters.

Achievements.

But in spite of hindrances, the word of God was not bound. The conviction that State Missions proper should be primary in the Convention's program continued. "It has been proven that the State Mission churches constituted by the State Board, have furnished to the Southern Convention and to the world the greater part of the money for carrying on the world's task." "Some of our most useful denominational leaders have been brought into the Kingdom through the preaching of our State Missionaries in outlying territories supported by State Boards." "This one base of supply, this one hope of all our agencies for future problems must not be neglected." And this emphasis on missionary work must embrace the country churches. Five hundred and twenty of the Florida Baptist churches were in the country. "Four-fifths of the members of all our churches came from the country. Four-fifths of our preachers, prominent laymen, financiers, and missionaries came from country churches. Thousands of boys and girls now growing up in the country communities and being taught the Word of God in the country meeting houses, will become financial and religious leaders in the next generation."

Thus did Secretary Rogers magnify throughout his administration the need and the work of the missionary and evangelist in Florida. In some years general evangelists were employed as well as the local missionaries. As

indicating the success of his plan, it will be sufficient to give a summary of the results. The number of men employed year by year ranged from forty-one during his first year to eighty-nine in his last year. These workers had added to the churches 30,651 members, and collected on the field for missions \$99,360.60.

Likewise during the second period of his administration, as he had done in the first, did Dr. Rogers endorsed by the Board and the Convention, emphasize, as a definite part of State Missions proper, the other feature of efficient church life—houses of worship. The fruits of missionary labors must be garnered or they would be wasted. The sheep must have a fold or they would be scattered. Two passages may stand as representative of the situation and of the Secretary's convictions on that point. "Approximately 120 churches are without any home at all; 112 are in an unfinished condition; 381 are in one room; 225 are worshipping in school houses and union houses." "Locations which could have been had three or four years ago for from three to five hundred dollars, today cost three to five thousand. And our struggling churches too feeble to buy must rely on your Board for the purchase of such property and for aid to build themselves a shelter." If means were available, the Board could with advantage purchase one hundred lots on which buildings should be immediately erected.

To the Convention at Lakeland in December, 1924, it was suggested that 1925 be designated as Centennial Year, and that Florida Baptists, as an aid to State Missions, be asked to raise \$100,000, \$1,000 for each year of their history. This was to be in celebration of the founding of Bethlehem church in Jackson County on March 13, 1825, supposed to be the first Baptist Church organized on the soil of Florida. The plan was largely a failure, as only \$12,353.52 was received in cash and pledges.

At last the cry of the building department for permanent aid was heeded. During 1924 the family of A. R. Jones established and transferred to the State Board of Missions a fund of \$10,000 in memory of their husband

and father. Two sentences embody the core of the terms so far as its use in Florida was concerned. "It shall not be dissipated, nor used in any manner except as a loan to struggling Baptist churches, and then wholly for the purpose of erecting, remodeling, or equipping Baptist church houses in the State of Florida for Kingdom work at home and carrying out our Lord's commission." "We wish all interest to be collected semi-annually and always added to the sum of the principal, that it may continually increase and help in a larger way." At the end of fifty years, the fund was to be transferred by the Florida Baptist Convention, Inc., to the Foreign Mission Board of the Southern Baptist Convention for use according to instructions provided in the Memorial. Because of troubles in administering the fund and on terms that did not betray the provisions, the Memorial was transferred to the Foreign Mission Board in 1946.

Although the funds of no year were adequate to the needs, there was growth in this field. During the first year of Dr. Rogers' administration, \$12,557.13 was spent in this department, and during his last year \$47,811.61. The total number of churches aided in their building operations was 496.

The Era of Brittain.

Charles M. Brittain was born at Conyers, Georgia, on December 16, 1873, the son of a Baptist preacher who was for many years pastor of churches in Georgia. In 1889 Charles moved to Atlanta, where for four years he worked in the office of a large dry goods store. Under the ministry of Dr. J. B. Hawthorne, pastor of the First Baptist church of that city, he felt his call to the ministry. Having received in his boyhood only a common school education, he entered Mercer University in 1894, from which institution he was graduated with the A. B. degree in 1898. He served as a Christian worker with the troops during the war with Spain. Then after serving churches in Georgia for four years, he attended the Seminary in Louisville one session. In 1905 he was called to Kissimmee, Florida; and

after a pastorate of two years there, to the church in Lake City. In 1908 from Lake City he was called to be co-editor with Rev. Frank Edwards of the *Florida Baptist Witness*, in which capacity he served two years. They took the paper on its merits alone, and Brittain naively remarks: "We managed to live by holding meetings and supplying pulpits."

After he had served a brief pastorate in Columbia, Alabama, the Trustees of Columbia College elected him to the faculty of that institution. There he taught Bible, History, Psychology, and also served as financial secretary, bookkeeper, and purchasing agent. From which it is evident that he had a vast capacity for work. The school in 1917 conferred upon him the degree of Doctor of Divinity. After the close of the College in 1917, he became pastor of the First Baptist church of Ocala, from which place he came on February 1, 1920, to be Assistant Secretary of the State Board of Missions. On December 8, 1926, he was elected Executive Secretary-Treasurer as successor to Dr. Rogers who had died in the preceding August. In that position he continued until failing health caused his resignation on May 6, 1941. On January 12, 1943, as he was preparing to come to the Convention in Jacksonville, he suddenly passed away in Fort Myers. The body was brought to Jacksonville, and the Convention paused in its work for his funeral in the First Baptist church, where he had long held his membership. Addresses were made by Drs. Thomas Hansen, Charles H. Bolton, and Homer G. Lindsay. The burial was in Riverside Cemetery. The opening words of the Annual for the year 1942 are as follows:

IN LOVING MEMORY TO
DR. CHARLES MERCER BRITTAIN
IS THIS ANNUAL DEDICATED.

The words of the *Florida Baptist Witness* of January 6, 1927, that his election "gave great satisfaction," were justified by the laborious years that he spent as the servant of Florida Baptists. Upon his resignation a committee from the State Board of Missions, consisting of

J. L. Rosser, W. S. Allen, Thomas Hansen, and A. W. Mathis, was appointed to present to the next Convention a tribute of appreciation of Dr. Brittain and his work. That paper, published in the 1941 Annual, characterized him as a Baptist on principle, faithful in service, compassionate in soul, conciliatory in temperament, and progressive in outlook. Those traits are a fair summary of the main features of the character of Charles M. Brittain.

Impediments to Progress.

Realism requires that the leader in his outlook upon the field in which he is to labor and hopes to win include the adverse forces on that field. Not yet had all the valleys been filled nor all the hills brought low to make a level highway for State Mission work in Florida. So, Dr. Brittain made timely mention, as they existed or arose, of the factors that Florida Baptists had to contend with in advancing their mission program. Although they were of a different nature and appeared at successive stages, we group them, and let them stand as representative of the "adversaries" during the period of his administration.

Some of these impediments had to do with general conditions obtaining in the State: Extreme distances between places of worship, a widely scattered rural population, immigration which made the population cosmopolitan, the different training of the Baptists coming into the State who brought their ideas of policy with them, the problem of a borrowed ministry, the problem of housing many churches, the presence of imported "isms", and finally the problem of those who had grown rich in the state without becoming Christians at all.

Nature developed a mood of unwonted hostility. Emerging in the fall of 1926 from its lair in the south tropical seas, a hurricane, unsurpassed in its fury, swept in upon the southern mainland of the State. Centering in the Miami area, it ravaged a wide territory, entailing property damages of \$95,000,000. In September, 1928, a second hurricane of similar violence struck Florida's shores in the Palm Beach region, and roared inland with

devastating results. About 2,500 people were killed, and property loss was estimated at \$75,000,000. In these disasters Baptist people and their interests suffered as others did. The effect of these calamities was not only to reduce the income of the State Board from those areas, but to call for help from churches in the unravaged sections of the State.

In 1928 it was discovered that Treasurer Carnes of the Home Mission Board had defaulted in the finances of that Board to the extent of \$953,000. Help expected and promised from Atlanta to many Florida churches became unavailable. In 1929 a hurricane-like depression, precipitated by the crash in the New York stock market in October, beat the economic life of the State and of the Nation to ruinous levels, and held it there during the next five or six years. Many churches, presuming on the prosperity of the preceding years, that had burdened themselves with building debts were threatened with foreclosure and the loss of their plants.

Spiritual inertia was widespread. "There is too much hardshellism in our churches. Some of our missionary churches are in the control of hardshell deacons." "We have about 200 churches in the State, calling themselves missionary Baptists, reported in their respective associational minutes as being active, who never support any work of the denomination." Inferior pastoral service to many rural churches caused discouragement and depression in those churches. "The average country church has no pastor at all. It simply has a preacher who visits the church Sunday morning and night once a month." Such churches paid little, got little, and did little. It is the opinion of this writer that the weakest sector in the Baptist battle-line in Florida is that sector held by the country church.

Meeting the Situation.

The answer to spiritual "adversaries" and spiritual destitution in the State was State missionary work, specially in the restricted sense in which this chapter considers that work. "The combined membership of all the

evangelical bodies in the State do not quite equal one-half of our population. In other words, there are more people in Florida not affiliated with any sort of church organization than there are on the rolls of all the Protestant churches combined . . . While we have in the State 842 churches, at the same time there are large districts where no mission work has been attempted by Baptists, and very little accomplished by any other evangelical body. Keeping in mind that Florida contains an area of 58,000 square miles of territory, it will be seen that we only have one church to every 65 square miles of territory."

Such a situation demanded that Florida Baptists keep State Missions central in their programs. To the Convention in Arcadia, 1913, Dr. Rogers declared: "State Missions is foundation work . . . If we fail here, we fail everywhere." Twenty-three years later, his successor said to the same body in Ocala: "In the very beginning the Board had for its avowed purpose the evangelization of the State by planting mission stations in the destitute regions of the vast area." The results had justified the plan. "Today we have more than 800 churches in Florida. Out of the total number of churches, as closely as we can estimate it, practically 500 of them have been assisted in their buildings or in the support of their pastors by the Board, and many of them were constituted through the labors of our missionaries." The Board had been in existence fifty-five years; and on the basis of its successful operations and in view of present conditions, as indicated in the preceding paragraph, the call for continued emphasis upon that phase of the work was as imperative as ever.

An old legend says that at the foot of the mountain range there grew a city. High up in the hills lived a man who made himself the keeper of the springs on those heights. He cleansed them of debris, cleared the channels through which the water flowed down; and because of the purity and volume of water from those sources, the life of the whole city was strong and healthy. Those springs may stand as a symbol of State Missions; the keeper of

the Springs, as the Board itself; the channels through which the water flowed, as the missionaries; and that city, as the symbol of all State and outside interests all fed from the common source.

The Means Employed.

Ever since Paul and Barnabas, under the authority of the Holy Spirit and of the church at Antioch, set sail from Seleucia on their first missionary journey, the missionary has been the pioneer of Christian conquest. Agents of other types may come and go, but the missionary goes on forever. He is an ultimate factor in the economy of Christian expansion. And ever since the State Board of Missions, on March 28, 1881, commissioned N. A. Bailey and A. H. Robinson as its first missionaries at a salary each of \$25.00 per quarter for three quarters of the year, Florida Baptists have pursued the same policy. The first instrument of advance has been the missionary, and he was as imperatively needed in the period we are considering as at any previous time. "As we face the future," says Secretary Brittain, "we must not forget that most of our churches have grown out of evangelistic meetings and movements."

Efforts other than those of the regular missionary and missionary pastor were made during Dr. Brittain's administration to win the State for Christ. In co-operation with the State Board, a Statewide evangelistic campaign under the direction of Dr. Ellis Fuller, Superintendent of Evangelism for the Home Mission Board, was projected for March, 1927, and resulted in 1,187 additions to the participating churches. During 1934 the work was re-enforced by the employment of an experienced State evangelist. Rev. T. O. Reese, who had served with the State Board of Tennessee and who had been on the evangelistic staff of the Home Mission Board for thirteen years, had been desiring and praying that a door into the field of evangelism might open to him. One day Mr. W. C. Wells, formerly of Madison, walked into the Secretary's office with an offer to pay half of Reese's salary, if the State Board would pay the other half. Mr. Wells' offer was based on

the "Grace Terry Fund," which he had established in memory of his wife. Accepting the offer, the Executive Committee elected Dr. Reese State Evangelist at a salary of \$2,400, and expenses not to exceed \$25.00 per month. He devoted himself largely to strict State Mission work by holding revivals for weak and struggling churches. He continued his fruitful ministry as State Evangelist until 1943, when he returned to the pastorate. In 1936 a survey of the State by the Board was made with a view to determining points of special need and promise. One result of this survey was to put Rev. R. D. Carrin into the field of rural evangelism. This was made possible through further gifts by Mr. W. C. Wells from "The Grace Terry-Wells Memorial Fund."

Dr. Brittain's last report covered the year 1940. Summarizing the results, we find that during his administration 551 men had been employed as missionaries. This does not mean that number of different men, for some of them were engaged year after year on the same fields; but by reckoning the numbers engaged by years, we arrive at that total, which includes the missionary pastors as well as strictly missionary evangelists; and, allowing that some incidental amounts may not be included, we find that \$182,901.66 was put into that work, which, including all the activities recorded above, resulted in 31,154 additions to the churches.

The work of evangelists and missionaries, as we have noted, constituted the first steps in spiritual expansion. The next logical need was houses of worship for the gathered congregations. This, a pressing problem since the beginning of Florida Baptist history, was still urgent. There were three sources of aid in this department. At first and for many years this help came through direct gifts from the State Board of Missions; but in 1926 the policy of lending, of no longer making outright gifts, was adopted.

A second source was the Building and Loan Fund. The capital here had already mounted to a respectable sum; and in 1926 Mrs. Abbott, of Leesburg, added \$1,000 to it.

During the same year it was increased by \$16,178 from the Cooper Estate in St. Petersburg, and in 1928 was enlarged by \$25,000 from the G. W. Holmes Estate. It seems the total reached about \$58,000. It was a trust fund, and neither principal nor interest could be given away. Churches borrowed freely from it, and many of them regularly ignored their obligation to return the loan. It was a conviction that "some of the borrowing churches benefiting from the loan fund never had any serious intention of paying the same," and as late as 1940 Dr. Brittain declared: "Some of the notes given by churches have grown old with age." The situation was discussed in official meetings, methods of collecting delinquent loans proposed, the facts were annually reported to the Convention, appeals made through official letters and visits, but the request for the most part fell upon stony ground. We make no attempt here to record the varying fortunes of this fund, so ill-treated at the hands of churches it befriended, other than to say that in 1940, the year of Dr. Brittain's last report, forty-two churches owed the Building and Loan Fund \$39,900.32, varying in amount from \$19.01 to \$5,500, and ranging in date from 1914 to 1939. The honesty of the churches seems not to have improved during the years that have passed since the Era of Brittain, as the latest report, 1946, on that subject says: "This Fund has been greatly abused by some of our churches, in that the churches have refused to repay their loans, and have thus almost depleted the Building and Loan account."

The Co-operative Program made no provision for aid to churches in building operations. So the churches depended mostly on funds raised on the fields by missionaries. These funds were applied directly, but reported to the Board. The number of churches so aided during Dr. Brittain's administration was 553. The number is reckoned by years, and perhaps some of the churches were helped more than once. The sum raised on the fields during the period under review by the missionaries and evangelists amounted to \$192,346.89.

Congregations gathered and housed required a com-

petent ministry for the edification and training of their members in the various denominational activities. This fact called for ministerial education, a subject in which the Convention had maintained positive interest since the beginning of its organized work, as a definite part of State Missions. In 1927 the Convention created a student loan fund by setting apart two per cent of the Co-operative Program receipts. The amounts given were considered as loans until the students had gone definitely into religious service. When they did this, the notes were cancelled and the loans became gifts. In the event any student failed to enter definitely the ministry or mission work, he was expected to repay with interest the amount advanced to him from the student loan fund. The total number of students aided during Dr. Brittain's years was 348. Some of these were aided year after year, and perhaps the number listed represents the number of benefits granted rather than the actual number of students. The amount appropriated to this department was \$29,715.70.

The Era of Bolton and Maguire.

Inasmuch as the former served as State Secretary only three years and fifteen days and the latter has only recently begun his work, the administration of neither one is long enough to be entitled an era. So we preserve the parallel in naming the divisions by placing the two periods under one heading.

On the day that Dr. Brittain resigned, May 6, 1941, as Executive Secretary-Treasurer of the State Board of Missions, Dr. Charles H. Bolton was elected to that position by the Board. Alabama is the native State of Florida's fifth Secretary. Prior to entering the ministry he was engaged in the printing business. His pastorates before coming to Florida were the Southside Baptist church in Montgomery, 1917-1924, and the Norwood church in Birmingham, 1924-1927. He came on June 15, 1927, to the West Palm Beach Baptist church. Conditions on that field were not auspicious. The church had no building except a tabernacle. In 1928 a hurricane wrecked the tabernacle. A debt of

\$167,500 had been accumulated, of which \$150,000 was in mortgages. By perserverance, faith, and hard work, one of the miracles in Florida Baptist church life was wrought. When after twelve years of service he left, the church had, free of debt, its present beautiful, commodious, modern plant, and one of the largest memberships in the State.

On June 15, 1939, Dr. Bolton, who was also president of the Florida Baptist Convention at the time, resigned that pastorate to become Associate Secretary of the Relief and Annuity Board in Dallas, Texas. After being with that Board for three years, he resigned to accept the office of State Secretary in Florida, which position he assumed on June 15, 1941. On July 1, 1944, he resigned, in order to become pastor of the Riverside Baptist church in Miami, where he is at present stationed.

Within the period of his brief service as Secretary, significant results were accomplished. The Rogers Building, which had burdened and bewildered the denomination ever since its erection, was freed of debt. This was accomplished by transferring some idle funds to the service of the building. All mortgage debts held by outsiders were paid off, so that the Convention owed only itself. New plans in State Mission work were initiated. A plan of co-operation with the Home Mission Board in City Mission work was put into operation, and a large reserve fund was set up as a protection against a future period of depression.

Dr. Bolton is a man of genial personality, and thus easily approached. He was sympathetic and helpful towards all the departments engaged in the work of the Convention. He is clear in his intellectual processes, sound in judgment, wise in counsel, capable in business, and withal an impressive speaker. Under his administration Florida Baptists became more united than they had been for a number of years. His resignation was a matter of regret throughout the State. Had he elected to remain in office, it is our opinion that his record would have marked him as one of the foremost Secretaries that the denomination has ever had in Florida.

The Order of Activities.

The three years under review were fruitful and expansive in other respects also, but this chapter is concerned mainly with State Missions in the stricter sense of that term. In his first report Dr. Bolton pointed to the needs still existing in that sphere. "There are literally scores of places where new churches should be organized. Many places should have missions set up and manned by the churches nearby. An enlarged enlistment program should be inaugurated."

The old order of distinctive State Mission work in the form of missionary pastors and evangelists was continued, but does not occupy the field so fully as formerly. Though \$17,208.63 was put into the work of missionary pastors, neither the total number of men employed nor the number of additions through their efforts is recorded. The only reports on building operations concern those from the loan funds, and were not large. Aid to ministerial students amounted to \$5,413.45, but the number aided is not given.

In addition to the means already employed, the State Board, led by the Secretary and supported by the Convention, was taking a wider view. It was thinking in terms of general workers who could in assigned regions promote the interests of needy churches and destitute localities through the pastors and by personal labors. Rev. Dewey Mann, working out of Tallahassee, was made field secretary of eleven associations in that area; and Rev. Theo. H. Farr, working out of Jacksonville, was made field secretary for eleven adjoining associations. While these men held some revivals, their work was in the main of a more general nature, such as grouping churches into fields with one pastor, promoting evangelistic efforts by the churches themselves, and holding institutes with a view to developing pastors into larger efficiency.

But it became obvious that one man could not effectively superintend the work in eleven associations. More intensive cultivation was required to develop the territory. Dewey Mann was called in from his special field and made general assistant to the Executive Secretary, and largely

through his instrumentality four promotional workers were put into West Florida fields. K. P. Puffer, pastor of Ponce De Leon church, was to give half time to missionary work to the Graves and Holmes County Associations; J. W. White, pastor at Damascus, half time to similar work in the Jackson County and West Florida Associations; Joe Hough, pastor at Greensboro, half time to the Middle Florida and Suwannee Associations. Charles Wattenberger was to take up the work of city missionary in Panama City, and T. H. Farr, that of superintendent of city missions in Pensacola. The fundamental State Mission character of their work is indicated in that Wattenberger had within a few months organized three new churches in Panama City.

A new phase of State Mission work was instituted in 1944. In the minutes of the Executive Committee of January 25, 1944, appears the following resolution:

Be it resolved that it be, and is, the sense of the Executive Board of the Florida Baptist Convention, that the Home Mission Board of the Southern Baptist Convention be asked to cooperate with the State Board of the Florida Baptist Convention, in a city mission program; the two Boards paying on a fifty-fifty basis the salaries and expenses of the missionaries, with the understanding that the workers are under the complete jurisdiction of the State Secretary on the same basis and in the same sense as all other workers.

On the next day the State Board amended the resolution by adding an extra provision:

It is understood that the Superintendent of Missions shall be nominated and salary recommended by the Committee of Missions of each Association, and elected by the State Mission Board.

During the year four cities were provided with superintendents of missions: Jacksonville, Rev. H. M. Liechty; Tampa, Rev. Clifford Walker; Pensacola, Rev. Theo Farr; and Miami, Rev. J. E. Johnstone. The main functions of the city missionary were: to visit communities and survey them if conditions justified, take religious censuses, hold

revivals, organize churches and missions where needed, confer with and enlist pastors and churches in city mission activities. A special feature was to get a church to adopt a mission and to promote its development through the efforts of the church's members. Acting Secretary Lindsay evaluated the work in these cities in the words that follow: "These men have done a constructive work in these cities during the past year. The City Mission program is worthwhile and will pay great dividends in the future." The various means employed yielded the following results: censuses taken 9, revivals 20, additions to churches 576, churches organized and missions organized or operated 16.

During 1944 also State Missions was re-enforced from another angle. That the churches needed instruction in the doctrine of stewardship and that some means of providing for it must be found were growing convictions. On recommendation of the Executive Committee, the State Board in its annual meeting endorsed the idea, and asked Mr. R. G. LeTourneau, the Christian business man to finance the enterprise. Mr. LeTourneau offered to share equally with the Board the salary and expenses of a stewardship worker. In its April meeting the Board elected Rev. B. C. Land, pastor of the Riverside church, Tampa, as stewardship secretary. Resigning his pastorate, Dr. Land took up the work on July 1. It was the idea of both Mr. LeTourneau and of the Board that the major emphasis should be on service to the country churches. While the main feature of the program was to be the development of stewardship, evangelism was an integral part of the pattern. It was found that the teaching of stewardship created an atmosphere congenial to evangelism, and direct appeals were made at opportune times. The need for this type of work and the wisdom of the plan were evident from the numerous invitations, far beyond his capacity to accept, that immediately began to pour into the secretary's office. The rural churches were slower in acting, but gradually joined in the chorus of calls. Dr. Land began late in the year and also had to spend time and energy in getting

the work started, but gratifying visible results were achieved: revivals held 15, additions to churches 212, tithers secured 750, pastors' salaries raised 2, increased gifts to missions, benevolence, and education \$4,000, offerings received \$1,252.19.

Meet John Maguire.

In Brock, Oklahoma, on February 25, 1900—seven years before the Territory was admitted to the Union—the sixth Secretary of the State Board of Missions of the Florida Baptist Convention was born. John Maguire obtained his early education in the public schools of St. Jo and San Marcos Academy, Texas. He completed his academic studies in Howard Payne College, Texas, and George Washington University, Washington, D. C. He took his theological course in the Southern Baptist Theological Seminary, Louisville, Kentucky. His first pastorate, to which he went on August 15, 1936, was Florala, Alabama. After three years of highly successful service there, he was called to the Calvary Baptist church, Birmingham, Alabama. Notable among the achievements in that pastorate was the payment of a debt of \$40,000 on the church plant. On December 5, 1944, the Florida State Board of Missions elected him as its Executive Secretary-Treasurer. After weeks of prayer and consideration, having become convinced that the call of Florida was the call of God, he resigned his pastorate and took up the work in Florida on January 15, 1945.

Dr. Maguire can be described in general as a vigorous personality. Out of his nature grows the further fact that he is a man of definite views. However, he is willing to qualify his opinions and plans, if experience suggests the wisdom of modification. He is energetic, labors strenuously in the office, and travels widely over the State. Evangelistic in spirit, he not only stresses the primacy of evangelism, but illustrates it by himself holding revivals in the midst of his executive duties. He views impartially the whole Baptist program—local, Statewide and Southwide. He has the statesman's characteristic of taking a long view of a situation. In his first appearance before the Conven-

tion, he proposed a ten-year program for Florida Baptists. John Maguire is emphatically a man of action.

Forces Engaged in the Work.

The old order in what we have called State Missions proper was continued. On request from the State Board of Missions, Rev. Pat Wimberly resigned his pastorate of the Murray Hill church and took up evangelism on April 1. Rev. T. W. Snider was employed likewise for three months. Paid a definite salary by the Board, these evangelists turned the offerings from their meetings in to the Board. Student aid was given to the amount of \$3,945.82; aid to missionary pastors, \$3,170; and aid to building operations, \$6,181.12.

Thus former methods were neither discarded nor absorbed; but "new occasions teach new duties; Time makes ancient good uncouth," or inadequate. The old channels were not capacious enough to carry the water of life to all the desert fields. The old highways were not sufficiently spacious to transport all the bread of life available for famished areas. Agencies more unified in their operations and coordinate in results were required to cover the fields of need. The name Regional Missions, with a separate report on that subject by Dewey Mann, appears for the first time in 1945. The order leading up to the arrangement was as follows. In 1943 Secretary Bolton and the State Mission Board asked Dewey Mann to formulate a rural church program. Pursuant thereto, he divided the State into districts and employed men, who were to be under the direction of the Board, to take over the work in each section. The work was carried on in that way until the coming of Dr. Maguire, who worked out an agreement with the Home Mission Board whereby that Board was to pay half of the salaries of the regional missionaries. Thus was formed the Regional Missionary Department under Dewey Mann as Field Secretary.

The special object of this department was the rural churches. The State was divided into eight districts, with a worker assigned to each district. "The work of these

men," in the words of Superintendent Mann, "is promotional in its nature, most of our revivals are not evangelistic in the sense of getting many converts, but to help the church to get ready to begin soul winning." In the main the program was to rehabilitate country churches that had lost their vigor or to develop larger life in those bodies that had always been weak—to help them physically, organizationally, and spiritually. In the nature of the case progress would be slow at first. The problem had to be approached on many fronts. Items from the report for 1945, with some of the tangible results, will show the varied means employed to the end in view: revivals 54, censuses and surveys 15, study courses 87, schools of missions 32, vacation Bible schools 14, buildings improved 18, money collected for State Missions \$2,685.64, and baptisms 265.

The Centennial Crusade.

Evangelism, always basic in Florida's State Mission program, received an impelling impact in 1945. Though the movement had other features, the other interests involved and promoted were subsidiary to the State Mission fundamental of evangelism. For that reason the record is placed in this chapter. Anniversaries, blending retrospect and prospect, are rich in possibilities of appeal. This potentiality is especially present when the occasion is a centennial one. Believing that to be the best way to celebrate its hundreth anniversary, the Southern Baptist Convention in Atlanta in May, 1944, by adopting a recommendation of its Executive Committee, "That an all-out evangelistic crusade be launched in 1945 with the Home Board as its promotion agency," authorized the Centennial Evangelistic Crusade.

Dr. M. E. Dodd of Shreveport, Louisiana, who was to be assisted by a general staff, was appointed General Director, and began his work in June. The plan was for each State to have an organization composed of the Executive Secretary, a State Director, and a State Convention Crusade Committee; for each association, beginning with the moderator, and each church, beginning with the pastor, to

organize along similar lines. The total goal for the Southern Baptist Convention was one million baptisms. Florida Baptists, accepting their goal of 40,000 baptisms, began their preparations. In September, 1944, the Executive Committee elected a special committee of seven: Lee Nichols, Daytona Beach; C. H. Bolton, Miami; Roland Leavell, Tampa; J. Harrison Griffin, DeLand; John S. Rasco, Jacksonville; A. C. Abney, Marianna; W. C. Stracener, Pensacola; and charged them with the responsibility of mobilizing Florida Baptists for the coming campaign. Subsequently Dr. Dodd appointed Lee Nichols State Director for Florida.

The Crusade was presented in all the sessions of the associations, in special associational rallies, in meetings of organizations, through literature prepared by the committee and by Southern headquarters, through posters, through the *Baptist Witness*, through personal correspondence, through sermons and addresses. The Brotherhood, the Sunday Schools, the Training Unions, the Missionary Societies, and the pastors were all exhorted to participate at their highest and their best in the greatest challenge ever presented to the denomination. The methods were to be through personal effort, through church, association-wide, or city-wide revivals. The promotional coverage was extensive and intensive; and though the early stages of the campaign were promising, at no time did the rate of baptisms equal the requirements of success; and, as is often the case in great movements, activity flagged somewhat in the later stages.

The round-up from all sources showed a total of 13,173 baptisms. The record exceeded that of 1944 by 4,424, and the preceding banner year, 1939, by 1,866. The Crusade, compared with any previous year, was a victory; compared with the goal, a defeat. "I devoutly wish," said the State Director, "I could bring you a report of victory. Instead, it is a report of failure." But we may add that apart from the visible results, there were resultant values. There was merit in the noble ideal and effort. "Not failure, but low aim, is crime." "Whereas it was in thy heart to build a

house for my name, thou didst well that it was in thy heart." The denomination was made evangelism-conscious, and the quickened spirit of revival, carried over, yielded 11,297 baptisms in 1946. From the fact that during the year \$945,864.60 was sent into the Jacksonville office, it is evident that the spirit of stewardship was stimulated.

The End of the Trail.

A rather factual record for nine months of the year 1946 closes our treatment of State Missions. Secretary Maguire, having adjusted himself to the situation in Florida, was showing increasing efficiency. His organizational machine was geared to run smoothly and coordinately, and was operating in the various fields. Student aid was given in the amount of \$2,787.50; and aid to missionary pastors, \$1,670.02. A decrease in the latter object is to be observed. While city missions had only two superintendents, Clifford Walker, in Tampa and George Threadgill in St. Petersburg, the results were justifying. This department was under the immediate direction of the State Secretary. Evangelism was carried on by P. R. Wimberly and C. L. Wattenbarger, with Carlos Purgailis as gospel singer. In the twenty revivals held there were 463 additions to the churches. B. C. Land continued incessantly active in the stewardship department. Two changes were made by the State Board during the year: evangelism was dropped, leaving as objectives only stewardship and promotion; and the secretary's field was limited to the larger and better organized churches. The results were similar to those of the year preceding: twenty revivals held, 238 additions to the churches, tithers enlisted 3,445, churches increasing their gifts to the Cooperative Program 19.

Regional Missions was assuming a new importance and a larger role. The purpose of the department, as restated by Superintendent Mann, was to save needy and dying churches, and to strengthen the stronger rural churches. The stewardship revivals aimed so to stimulate

the churches, that they could have a full-time program and a pastor living on the fields. A few facts will illustrate the comprehensive nature of the work: Thirty-five revivals held, 431 additions to churches, communities surveyed 47, dead churches revived 10, churches built or improved 39, and \$5,136.06 collected. In a later statement Secretary Maguire credits the regional workers with having reduced the non-cooperating churches to a minimum.

Retrospective Reflections.

As we put a period to this chapter, a backward glance seems to be in order. State Mission work really began with the election of a State Board of Missions and the appointment of a Secretary by the Convention at Madison in December, 1880. Whatever facts appear in the course of that work did not just happen; there was a sound philosophy behind them. The eternal law of cause and effect operated. The outlook at that time was formidable. It is no wonder that Secretary Chaudoin said that it was almost with "fear and trembling" that the Board resolved to begin its assigned task. The State was a vast and largely unsettled area of 58,000 square miles with a population of 269,493. The means of transportation were such as pertained to a pioneer stage of life. The Baptist resources for coping with the situation were severely limited. The membership of the two hundred and twenty-one churches was only 8,921. There was no money at all in the treasury, and the sense of stewardship was as yet an undeveloped grace. The salary of the Secretary was paid by the Home Mission Board.

But the leaders at least believed that Baptists had a commission to make, baptize, and teach disciples. They had a story to tell, and hence must be about their Father's business. The Board therefore at its first meeting, March 28, 1881, appointed two missionaries, Rev. N. A. Bailey and Dr. A. H. Robinson, at a salary of twenty-five dollars per month each for three quarters of the year. Four other missionaries were appointed before the end of the year. The income of the Board for the first quarter of activity

was \$104.11, and the total to State Missions for the year was \$298.36.

Thus the work began, and the trail, ever enlarging, has been continuous. The march has been seriously retarded at times, but it has never turned into a retreat. The current has run distressingly thin in periods, but it has never ceased to flow. Even imagination can reproduce only a pale picture of the early missionary as he pioneered the ways over which the gospel has moved in triumph since, but in the wake of the social, political, and economic expansion of the commonwealth he faithfully followed. As the frontiers were pushed back and new settlements sprang up, the Baptist missionary moved in. The story is that a Baptist asked the engineer to let him ride in the cab, as he wanted to be first on the ground in a certain locality. The engineer granted him the privilege, but informed him that a Methodist was on the cow-catcher. Whether that was the order or not in Florida, the distance between the cab and the cow-catcher was short. Ezekiel in his vision saw a slender stream issue from the sanctuary in Jerusalem. Two measurements taken at intervals showed that the current was widening and deepening. The third measurement showed that the stream had enlarged to a great river, and the assurance was given that "everything shall live whither the river cometh." That stream in its origin, growth, and effect is a parable of the course of State Missions in Florida.

Today Florida is settled from its northern border to its southern tip. The frontiers have been pushed back to the shore-line all around the Peninsular, and in the vast area Baptists are the leading denomination. They have 813 churches with a membership of 201,480. The total income of the State Board of Missions for the first year of its work was \$918.17. The total amount passing through the Board's office for nine months of 1946 was \$1,019,002.64. Truly we may exclaim: "Behold, what God hath wrought through the Baptists of Florida!" The majority of their churches were started or aided by the State Mission Board; and we believe that a great part of

their total achievement should be credited to the foundation work of State Mission proper through the activity of the State Mission Board in sending out evangelists, in aiding missionary pastors, in providing houses of worship, and a competent ministry. And there is yet more work of that kind to be done.

CHAPTER VII

SUNDAY SCHOOL WORK

THERE seems to have been no controversy in the Convention as to the wisdom of having Sunday Schools. That battle had been fought and won on earlier fields, and perhaps Florida benefited from the victories elsewhere. This statement does not refer to isolated groups of Baptists, if such there were, outside the bounds of the organized work. As Florida was in general later in its development than other Southern States, so was it later than they in its Sunday School activities.

The Pioneer Period.

It is both logical and convenient to group under this heading the years that lie between 1844 and 1880. The first date is that of the organization of the first known Baptist Sunday School in Florida, and the second date that which marks the organization of the State Board of Missions in Florida. There are wide gaps in the sources of our knowledge, but we can gather up some fragments of information. The First Baptist Sunday School organized in Florida, so far as the records tell, was in Key West. Rev. G. C. Tripp, who was working under the American Baptist Home Missionary Society, organized a Sunday School there the same year that the church was organized in 1844. Argument from silence is never conclusive. So we will not say that there were not other schools scattered around in that early morning of Baptist life in Florida; we affirm only that we have no records to that effect.

Nor can we say just what took place between 1854 to 1860, as for two of those years the Convention did not assemble and for the other three years no Minutes of the

Convention have been preserved. But that schools did exist is evidenced by the fact that a committee on Sunday Schools, of which G. W. Call of Fernandina was Chairman, presented a report on that subject to the Convention of 1860 at Monticello. The report makes at least three points clear. Here was a neglected field. "Nor can they do anything more than deplore the almost uniform neglect which the subject meets with throughout the bounds of our Convention." The work of Sunday Schools was of great value. The committee was of the opinion that "as a means of promoting His cause, it is second only to the preaching of the word itself."

But the committee did more than regret, neglect and appreciate the cause. They suggested, if means would allow, "that the Secretary of this Convention be instructed to address a circular letter to each church within the bounds of the Convention, perhaps a copy of this report, and requesting their clerk or other person, to furnish by the next meeting of the Convention, accurate statistics of the number of children between six and sixteen years old, attached to the families of the congregations usually attending meetings of said churches, and the proportion who attend Sunday School, number of teachers, etc;" and, moreover, every church and every isolated Christian brother should "see to it, that the children in his or her immediate vicinity are instructed every Sunday. Where there is no church organization or building, the house of every Christian brother should be a Sunday School house for the neighborhood." As an expression of the mind of the Convention, the report leaves nothing to be desired. A work on which such positive convictions were held would not ultimately be neglected.

For five years after 1860 no sessions of the Convention were held. The War Between the States demoralized the course of life in every sphere, normal obstacles to Christian work were increased, and in addition no Minutes of the sessions from 1866-1869 are available. But all during this barren period, while the little fires here and there did not burn brightly nor spread widely, they were not

quenched. We find that when the Convention met in Jacksonville on November 24-25 in 1870, the matter of Sunday Schools was out in front. The committee on that subject, "while unable to gather the facts from over the State felt encouraged in references to this arm of the church and hand-maiden of Christianity." It was "beginning to enlist in its labors the hearts and hands of the brethren more fully and heartily than has been the case before."

Evidence of interest is found in reports from two associations. The Florida Association with thirty-three churches had eight schools, eight superintendents, thirty-one teachers, and two hundred and seventy-five pupils. The Santa Fe River Association with thirty-nine churches had fifteen schools, fifty-three teachers, and four hundred and nine pupils. There was one other encouraging note. The Santa Fe Association had organized a Sunday School Convention for the purpose of beginning and developing interest in the cause of the Sunday Schools. It is observed that the school was looked upon as an "adjunct," "an arm," and a "hand-maiden" of the church. It had not yet come to being viewed as the church itself at work in a special form of service.

There follows a barren period on Sunday School information. The Convention at Madison in November 1871 voted to discontinue publication of its Minutes in full. In lieu thereof the Secretary was instructed to "prepare and have printed for distribution such a succinct account of what has been done as may be likely to awaken interest among the churches." From that time through the session of 1876, the policy of abbreviated records was followed, and among the things which the Secretary deemed not "likely to awaken interest" was information about Sunday Schools. The only reference to the subject in that session reads: "The Committee on Sunday Schools reported through its Chairman, Bro. Tomkies." No record of what he reported appears. In the proceedings of the body at Providence Church, 1873, is a note which we are sure had to do with Sunday Schools: "This meeting was one of the most interesting ever held, the presence of Dr.

Randolph, Sunday-School Secretary of the American Baptist Publication Society and Bro. L. B. Fish, the sweet singer in Israel, added greatly to the profit and enjoyment of the meeting." In the session at Jacksonville in February, 1875, the same L. B. Fish made a report on Sunday Schools. It was a "fine address," and in it he stimulated Baptist pride by showing that throughout the history of the cause Baptists had been the leaders and the champions.

"The love of praise, howe'er concealed by art,
Reigns more or less in every human heart."

Mr. Fish also spoke on the importance of having the right kind of library. We see emerging there a bud that would come to bloom in later years. Still the Secretary deemed space too valuable, or that Sunday School statistics were not "likely to awaken interest," to include numbers in his records. Two sessions of the Convention were held in 1876, one at Gainesville in February and the other in Madison in December, but the proceedings of neither one contain any Sunday School facts.

The report to the Convention at Madison in December, 1880, views several aspects of the enterprise. (1) The work is needed by the children, because they are impressible; by the youth as a shield against scepticism; and also by those older in years. (2) The committee was informed only to a limited degree, but believed "there has been some increase of interest. Schools already in existence have been rendered more efficient, and new schools have been organized, and are working well. But, after all, we are doing but little compared with what might be done." (3) Several recommendations were made. One suggests "the thorough organization of the schools, and operation under constitutions which define the duties of officers and teachers." Here appears for the first time an expressed need of standards, a fact so abundantly recognized and provided later. An item that promised well for the future was that Rev. B. M. Pack was acting, under the Publication Society, as Sunday School Missionary in Florida. The

favor of the Convention towards the work is everywhere evident. We of this day regret that no figures are given by which we might measure progress.

The Middle Period.

The bounds of this period run from the organization of the State Board of Missions to the time when special leadership was secured for the Sunday School forces. Evidence of larger interest and desire for better means of progress appear in the Convention at Ocala in December, 1881. The "few facts and figures" collected "indicate some growth of sentiment and degree of improvement," and an increasing appreciation of the Sunday School as an agency for the education of the young and for the prosperity of the churches. Rev. B. M. Pack thought that "taking all things into consideration, the outlook is flattering and encouraging." The body maintained its ideal that "there should be a Sunday School with every Baptist Church in the State," and that "there ought to be Sunday Schools planted and supported, if at all practicable, in communities where no church organization exists," since "a Sunday School has often proved to be the seed of a flourishing church." The principle, thus recognized in 1881, holds true today. The Convention also recognized that means to the desired ends must be provided. A session of the body should be devoted to this department, and a motion called for the appointment of a Sunday School Board whose duty should be to foster and strengthen interest in this agency. H. M. King, Robert McClellan, Paul Willis, I. J. Carter, N. A. Bailey, W. J. Sparkman, T. E. Langley, C. V. Waugh, and B. M. Pack were elected to serve in that capacity.

It would be monotonous and profitless to follow in detail the successive reports to the Convention. They are of a definite pattern of the same ideas with some variation in phraseology, but always laudatory and hortatory. We note significant points in several sessions of the body. Two adverse factors are noted in the meeting at Lake City in 1882. "We find that, first, the great want of the work is

some practicable system or plan of organization which will unite and enthuse our people," and the other factor was no one was specifically responsible for promotion of the cause. The remedy suggested was for the Sunday School Board "to appoint a missionary, and provide in whole or in part, for his support." There was already a State Board of Missions, but Florida Baptists had not yet learned how to unify and streamline their activities. They were still working in the dark. They did not know whether they were going round in a circle, or registering numerical progress. "We regret the absence of statistics in our Convention," and the remedy was to request the clerks of the associations to furnish the Secretary of the Convention with the desired and needed information. The Convention in Orlando in December, 1884, reveals efforts to strengthen the weak points that had been discovered.

Rev. G. W. Hall, presumably engaged by the Sunday School Board, had come on the scene as a worker, and it was—

Resolved, That this Convention hereby endorse our brother in this department of Christian labor, and that we recommend him to the brethren of the State, and ask that they give him that sympathetic support and material aid which he so richly deserves; and that the State Board of Missions shall take oversight of his work and assume responsibility of his support.

For the first time figures on Sunday Schools appear in the statistical tables of the Minutes. Four associations report 129 officers and teachers, and 881 pupils. The records of the Convention in Jacksonville in December, 1885, reveal the true concept of a Sunday School. For the first time the committee "emphasize the truth that a Sunday School is a church at work." "It is a mistake that the Sunday School is for children to the exclusion of adults." The situation as reported at Gainesville in November, 1886, shows progress. Twenty-five new schools had been organized during the year. No like number had come into being during a similar time before. Still "the harvest is great, but the laborers few." A custom of the

Convention again appears: that of appointing new, and overlapping, committees to advance one definite work. Though a Sunday School Board had been named, another device is proposed: "That the State Board appoint a standing committee on Sunday Schools, consisting of five judicious brethren, whose duty shall be to secure the organization of Sunday School Conventions in each association of the State, as far as practicable, collect facts and statistics in relation to the Sunday School work, and make a full report thereof at the next meeting of the Convention."

The reports for several years that follow on facts and plans are mainly repetitions. The brethren had exhausted their fund of theories and exhortations. The report covering 1890 reveals a critical tendency. A question is raised as to the international lessons being the best for results. The old system of catechetical instruction might be better than the study of the international lessons. Teachers come in for a share of criticism. "It is true that these lessons have the advantage of *freshness*, but is it not also true that the teachers are at the disadvantage of *greenness*? For it is a fact to be deplored, but not controverted, that many of our teachers have no general acquaintance with God's word and endeavor only to get so much knowledge of the lessons as will enable them to ask the questions given in the quarterlies." Two criticisms are aimed at the pupils. "It is equally deplorable that great numbers of pupils in many of our schools never study the lessons until they enter the class," and "another danger to which we would call special attention is the disposition in many of our schools (to) allow the children, without protest, to absent themselves from the preaching of the Gospel." From which it appears that both parents and children of that day were much like the parents and children of our generation.

The Closing Century.

Thus far the history of Florida Baptist Sunday School work reminds one of a ship tacking about among harbor obstructions in an effort to get out on the open seas. In

this era everything was on a small scale, and religious work shared in the general limitations; but as we follow the slender trail of our subject through the records, here and there we come upon an idea or action that spells advance in the movement. Omitting for most part the rehash of former ideas, we shall observe some new features in order. There is a continuing but lessening tendency to dwell upon the negative aspect of the cause. The Sunday School Board in Nashville decided to do its work through the Florida State Board of Missions, and there was an increasing use of the literature prepared in Nashville; but a warning is sounded: periodicals are only helps to *Bible study*. There was absolute, but not relative progress as the increase in churches was larger than the increase in the number of Sunday Schools.

The Convention never faltered in its estimate of the value of the work. This fact appears in the words of W. L. C. Mahon in the session in St. Augustine in January, 1897. He was rhetorical in setting forth the merits of the cause. It is "as the seed-bed in which to drop the precious germs of truth," and "the source out of which ought to come shining gems for the Master's diadem." It should be regarded "as a charge from God." We find at this time the first mention of the "home department" as a new item in the Sunday School program. Scriptural authority for the activity was found in Deuteronomy 1:7, 8, and the directions there should be made "applicable to ourselves by including the teaching of grace." In the Convention at Madison in November, 1898, the fact was brought out that "nearly half of the conversions reported during the past year to the State Board of Missions have been, at the time of conversion, pupils in the Sunday School. The ratio is probably greater in some of the older churches." This is the first occasion on which the efficiency of the schools as evangelistic agencies has been pointed up by naming concrete results. In 1899 at DeLand a note that is becoming more common is stressed: "There is much need of prayer for more efficient laborers—earnest prayer that every individual member of our churches may realize

that this work demands and must have their presence and help if the work is to assume its just proportions." In 1900 at Arcadia the voice of adverse criticism reappears. The committee, of which Fred Jones, of Pensacola, was chairman, was vigorous in its expression: "It is with dismay, then, that we look upon so many churches that are not alive in this matter, or whose efforts are but sadly formal and perfunctory." This spirit, formerly so prominent but held in abeyance for a season, was perhaps due for revival, but one can easily believe a positive and an encouraging statement would have been more productive of good results.

The turn into the twentieth century witnessed no distinctive upsurge in the Sunday School work of Florida Baptists. From that date until the new "era," the story is just a twice-told tale. With some variations in phraseology, the reports are cast in a common mold: complaints of interest lacking, theorizing on values, and exhortations to do better. The Baraca-Philathea movement, begun when Marshall A. Hudson organized a Bible class for men in the First Baptist church of Syracuse, New York, on October 20, 1890, was bearing fruit in the formation of classes of that order in the State. This movement laid the foundation for the development in a large way of the adult Sunday School classes of today. Two more items of great significance appear in the period now under survey. The fact was frankly faced that the teachers were the keys to the Sunday School situation. "Nothing is plainer to one who is awake than that our Sunday Schools must have more competent teachers." To this end a resolution was passed in the Convention at Kissimmee, 1904, recommending that an appointed committee arrange for a series of Bible School Institutes to be held at various central points throughout the State, the program to be prepared by conference with Dr. B. W. Spilman, Field Secretary of the Sunday School Board. Yet more important and significant for the future of the work in this State was action taken at DeFuniak Springs in January, 1909. The committee on Sunday Schools said: "We recommend that this

Convention indorse the idea of employment of a Sunday School Evangelist by the State Board of Missions as soon as the same is practicable and sufficient funds are provided for the same." That action was a dividing ridge in the history of Sunday School work among Florida Baptists. The proposal was qualified by practical considerations, but the idea of a leader had come definitely into the open. Truth was pipping the shell that had so long confined its life.

Before considering the next period, we may observe, in the light of figures taken at different stages, the progress of the cause. In 1884, the first year in which statistics are published in the Minutes, there were recorded 129 officers and teachers, 881 pupils; in 1890, 487 officers and teachers, 3,199 pupils; in 1900, 276 schools; 10,064 officers, teachers, and pupils; in 1909, 301 schools; 1,311 teachers and 17,496 pupils. The showing is not very impressive. Indeed the increase in the number of schools was not equal to the increase in the number of churches. If we could look in upon a Sunday School of the period we have been considering, specially during the nineteenth century, we should see that the provisions for the work were sadly limited. The time when the physical arrangements took into consideration the needs of the Sunday School had not yet arrived. Neither instructors nor materials for instruction were adequate to the needs of the institution. The features that brighten and enliven Sunday School life today were wholly absent. Save for the few teachers and officers, adults did not conceive that they had any relation to the enterprise. In view of the limitations under which they had to carry on, all the more is the credit to those leaders who grasped the idea, kept the vision, and followed the gleam.

This was, however, a time of preparation for better things. A reserve of ideas and of numbers was accumulating. The heaven was working. Possibilities were more and more being recognized. The inclusive character of the Sunday School was coming into fuller view. Its value as a source of conversions was becoming apparent. The State

Board of Missions had accepted it as a department of the the total State work. Indeed the light of new ideas was breaking into the consciousness of many Florida Baptists.

The Modern Period.

The word *modern* is here used in a restricted sense. It is meant to describe that period during which Florida Baptists have had special leadership in the field of Sunday School life. Working by the same methods and towards the same ends creates a sense of spiritual unity among groups physically separated. Such bonds, with the resulting action and reaction, make the difference between a coordinated force and independent detachments. An important factor in developing solidarity and morale is uniform plans, uniform objectives, and uniform procedure; and to formulate and to direct such means require a leader.

The time for such leadership had come in Florida. It was an imperative of progress. The early morning hours had passed; the sixth hour was at hand. As stated elsewhere in this volume, on January 11, 1906, a communication from B. W. Spilman was read to the State Mission Board, suggesting that more aggressive work be undertaken for the Sunday Schools and the Baptist Young People's Union in Florida, and that this work be placed under one management. The matter was not acted upon favorably by the Board. The body, with all its funds needed for evangelization, missions, benevolence, and education, did not feel justified in adding to its expenses. But the idea did not die; it just had to bide its time. In February, 1909, the Sunday School Executive Committee and the B. Y. P. U. engaged Louis Entzminger, pastor at Kathleen, Florida, as Secretary, and put him into the field under the joint support and direction of those two departments. The Sunday School Board contributed \$200.00 to his salary. But inasmuch as the independent arrangement did not make for unity in the work of the denomination as a whole, the Executive Committee in July asked the

State Board to assume responsibility for the maintenance and direction of the Secretary. The Board did so.

The prospect must have been bewildering to one whose field was the whole State, an extensive area in which there were but few strong schools, in which there were many weak ones, and in many sections of which there were none at all. The new Secretary spent his first year largely in surveying the field and charting his course. Then he was able to put his plans into operation. He made a canvass of villages and towns, graded their schools, and organized thirty-seven classes in teacher training. The work seems to have been more intensive than extensive, as the number of schools reported was fewer, while the number of teachers and pupils showed an encouraging increase. Upon his resignation during 1910, regret was expressed in both the Sunday School and B. Y. P. U. reports.

Adopting a recommendation by Dr. Rogers in his report at DeLand in January, 1911, the Convention appointed a committee of five, names not given, that selected George Hyman, pastor at Jasper, to succeed Mr. Entzinger, and he entered the field on May 1, 1911. That difficulties were in prospect was candidly conceded. Dr. Rogers said in his report: "In this department of your work, Florida presents some conditions peculiar to herself, which make progress exceedingly slow;" and in 1912 the new Secretary said: "It is certainly with a degree of disappointment that we have to report such a small number of our leaders taking any interest in this work at all." The reference is to the work in the Sunday Schools. His plan seems also to have been to strengthen the stakes rather than immediately to lengthen the cords. Towns were canvassed, schools graded, institutes for teachers held; and in line with his training program an Encampment on the grounds of Columbia College was projected during July in 1913. The movement with three hundred and seventeen out-of-town delegates, including both Sunday School and B.Y.P.U. interests, was pronounced "great." This was the beginning of a program that has continued to expand its ministry through the years since.

The increase in diplomas for Florida was 117 per cent, the largest increase in the Southern Baptist Convention; but, looking forward to expansion as a result of the preparation made, Mr. Hyman said: "We want 100 new Sunday Schools" in 1913.

The Encampment, with an increase of forty-five in attendance, was held in 1914, also, and "an excellent program was rendered by the leaders in our work." But in spite of his efforts in that sphere, the Secretary reported that "we have in all only a few over 500 holding the incomplete Normal diploma, and thirty-two hold the complete blue seal diploma;" and, as usual in failures, the pastors were blamed. An important move was made with a view of bringing the organized adult classes in Baptist schools into closer relation with the churches. At a meeting of the Sunday School Secretaries in St. Louis, two distinct Baptist names were selected for such classes: Berean for young men, Fidelis for young ladies. These names were proposed as a substitute for those of Baraca and Philathea which thus far had largely been employed.

After two and a half years of service, Mr. Hyman resigned in October, 1913, to accept the pastorate of the church in Sanford. In his report of the State Board of Missions at Arcadia in December following, Dr. Rogers said: "Our Sunday School work, under the direction of Brother George Hyman, has grown in efficiency and power surpassing all former progress." The Convention appointed C. W. Duke, W. A. Hobson, S. B. Rogers, W. L. C. Mahon, and Ira D. Carter to obtain another leader, but their diligent efforts from December to July were unavailing. The matter was then placed in the hands of the State Board of Missions, which met with no better success. The missing link in the proceedings was that the caliber of man wanted was higher than the salary offered. So the boat drifted without a special pilot. In 1915 the Board, unable to employ two men, judged that the wise thing to do was to employ one general efficiency worker—a method that rarely brings efficiency in any object. As there was no Secretary, no formal statistical reports were made on

Sunday Schools for 1915; and, though the committee on that subject reported a gain of seventy-two schools and 6,307, it was frankly recognized that the department was suffering for lack of special attention, and the need of a Secretary was urgent.

Leadership Resumed.

Florida Baptist Sunday Schools had had fewer than five years special leadership, and it was increasingly apparent, if that phase of church life was to keep pace with general development of the denomination, such leadership must be resumed and continued. Former hesitation must yield to the pressure of necessity. On January 20, 1916, the Convention rose to the demands by electing, on motion of S. B. Rogers, W. W. Willian, pastor at Tavares, as Sunday School Secretary.

The times were important to Baptist work in the State. The years immediately ahead, if not decisive, were at least to be significant. Florida was practically settled; frontiers had been conquered. The population, then 921,918, was growing; the church membership, then 54,951, was also mounting. Within fifteen months the World War, with its distractions, its draft upon young life, its problems, and its challenges, would fall upon the nation. Later the great awakening, the Seventy-Five Million Campaign, would stir the valley of dry bones from one end of the Baptist Southland to the other. Life on many fronts, with its perils and possibilities, was running at high tide.

Secretary Willian as a first move laid down a fourfold platform: Office work, visiting churches, institute work in which a number of workers would visit, give lectures, and confer with the churches, and training schools for all workers. In contrast to former methods of complaining of indifference and lamenting small achievements, he took a positive attitude. Banishing the defeatist mood, he fortified himself with a spirit of confidence. He was like unto Caleb and Joshua at Kadesh-Barnea. As to problems, "we have none. The opportunities are so great that the difficulties have slunk away in the darkness."

His program was comprehensive; and the greater part of the work, with enlargements and branches from it, done since has fallen within its framework. Thus strengthened in the inner man by a spirit of optimism and guided by an outer plan, the Secretary, having put his hand to the plow, moved out to subdue and cultivate the field. The two objectives were more and better schools. To the attainment of those ends various means were employed, which for the most part, with expansions as conditions demanded and finances permitted, were such as in the State and elsewhere experience had approved. Reviewing the history over a definite period, we find what agencies were in operation. Teacher training in classes and in schools was primarily emphasized. Organized classes were promoted. Standards of excellence were placed in the churches. Special workers from the Sunday School Board were enthusiastically welcomed. Summer assemblies at DeFuniak Springs, Delray, and DeLand were established, and gradually enlarged to include many departments of the State work.

New features included additional regular field workers, and summer workers, prominent among whom were Miss Blanche Dittmar and Mr. J. P. Edmunds. Daily Vacation Bible Schools were instituted. The first mention of these occurs in the records of 1924 in which year three were conducted. Here was planted another mustard seed that has grown into a tree. Twenty-two years later we find 336 such schools held with an attendance of 32,446. Necessity of adequate provision for the Sunday School department in new buildings was stressed. Buildings erected without due consideration of this feature would be found inadequate for the great developments in the future. In 1928 the department moved into its quarters in the recently completed Baptist Building, which in the way of comforts, conveniences, and facilities left nothing to be desired. "All Florida Baptist Sunday School work heads up in our beautiful Baptist Building in Jacksonville."

Three other facts of this period need to be recorded. The name of the organized class department was changed

to that of the Young People-Adult Department, and all such organizations were enroled with the Sunday School Board. A notable movement, the Sunday School Enlargement Campaign, came into the picture in 1926. Its main features were first to take a religious census of the community, and then place the information, carefully tabulated and graded, in the hands of the superintendent and the workers. The names thus secured and recorded constituted prospects for the Sunday School. This was one of the most significant steps ever taken by the Sunday School forces, and it has continued as one of the major plans for enlarging the constituency of the schools. The expanding field called for more workers. In 1927 Mr. O. K. Radford and Rev. E. B. Evans were employed as field workers, the latter to remain over a definite period, and the former to become permanently attached to the department. Every year the stakes were set further out both for increase in existing schools and for the organization of new ones.

Nineteen and thirty marked the fifteenth year of Mr. Willian's administration. His only reference to it was his opening sentence in his report to the Convention in Tampa in December: "We bring to you our report closing our fifteenth year of stewardship." Because spiritual things are a growth, not a manufacture, and since the processes are vital, not mechanical, a fair estimate of a situation can be made only after the law of life has had time to manifest itself. For that reason the fifteenth milestone is a good point from which to take a retrospective view. Thus we can see how far the work has traveled not only in years, but also in achievements. Having given a more or less connected statement of the means employed, we naturally look to see the results of the activities.

Time and again along the way the Convention expressed its commendations and appreciations of the service of the Sunday School Secretary. In his report for 1924 Dr. Rogers said: "Our Sunday School work has developed more rapidly in the last five years than any previous ten years in the history of our existence. The number of Sun-

day Schools has been increased by 50 per cent." Comparative figures at the beginning and end of the period reveal the situation directly. Since the growth of the Sunday Schools is affected by the increase in the number of churches and of the church membership, the latter are given in connection with the statistics for the schools:

1915		1930
730	Churches	751
54,951	Membership	115,705
469	Schools	681
38,566	Enrolment	84,843 (1931)
366	Awards	5,316

The table shows that the additional Sunday Schools are more in number than the additional churches by a small margin, and that the Sunday School enrolment is large as compared with the total church membership.

Willian Continues.

While we deemed it wise to make a summary at the close of Secretary Willian's fifteenth year in office, that date marked no change in his relationship nor in his program of work. The current of activities flowed on in the chosen channels without interruption and without tributary. Since spirit means life, a spiritual institution has an inward vitality. It is primarily an organism, and secondarily an organization. Its image is not in the factory, where things are made, but in the field, where things grow. Such an institution is a tree that not only enlarges its existing stature, but puts forth new branches as an expression of its inward life. The processes of the tree are a parable of Sunday School development. That progress manifests itself on one hand in the continuous improvement of agencies already in use, and in the creation of others as "new occasions teach new duties." The matter of emphasis at different stages is evident. In some years teacher training is to the fore, in other years the development of standard organizations is emphasized, and at yet other times grading and equipment are stressed.

Throughout this period the work of the summer as-

semblies was magnified. Beginning in 1913 on the grounds of Columbia College, these gatherings had demonstrated their value both from the recreational and educational points of view. They were now being held at the Bob Jones College in West Florida, at DeLand for the eastern section of the State, and their programs had been expanded to include almost every department of church interests. The best talent available within and outside the State was employed in the instruction given. In 1933 the work was combined into one assembly at Tampa in July, 1933. The enrolment amounted to 1,050, and the awards to 2,077. One end always in view in the Sunday Schools was evangelistic results. In 1934 attention was called to the fact that about 85 per cent of the additions to the churches were coming from those who had first been enroled in the Sunday Schools. That fact, perhaps always true, was coming into special recognition at this time, and the Sunday Schools have continued to be recognized as the chief recruiting grounds for church membership. In 1934 also the old Normal Manual Course of teacher training was discarded in favor of a new training course. The old system had served well its time, but was no longer deemed adequate to well rounded preparation. New study books, such as *Building a Standard Sunday School*, *When Do Teachers Teach*, *Outlines of Bible History*, and *The Book We Teach*, were introduced, and 6,270 awards were earned for work in the new course. The advantages were so obvious and the course so well planned, that no essential changes have been made to the present time. In 1936 the Sunday School Board outlined a five-year program for the schools of the Southern Baptist Convention. The scheme as accepted by Florida contained eleven items that touched every phase of Sunday School life. The following table shows the goals set for attainment:

Increase in Enrolment	20,000
Increase in number of schools	60
Enlargement Campaigns	75
Church Training Schools	400
Teacher Training Awards per year	10,000

Increase in Vacation Bible Schools	75
Active Sunday School Associations	33
Increase in Baptisms	25%
Increase in Assembly Attendance	500
Increase in Building Equipment	100 churches
Paid Workers in Churches	40

It was thus a well rounded program, embracing the numerical, the physical, the intellectual, and the spiritual elements of progress. And even if all the ends were not fully attained, the movement set forward Baptist Sunday School interests in Florida at a pace not realized in any similar period before.

Departments Separated.

Hitherto the Sunday School and Training Union Departments had been combined. There was a growing conviction, specially on the part of Dr. Willian, the general Secretary and Mr. Radford, his assistant, that the activities of the two departments should be separated. On July 1, 1938, Mr. Radford was made Secretary of the Training Union, and Dr. Willian was henceforth to be responsible for the Sunday School work only. "Double thinking, double planning, and double execution" were no longer to be required of him.

The importance of church libraries was receiving renewed attention. This was not a new idea, but had experienced no large development thus far. Not only was this true of Florida, but also of the whole area of the Southern Baptist Convention. In 1939 only seven churches in Florida were known to have good libraries. The Sunday School Board began at this time to promote the interest of libraries through Miss Estes, library worker for the Board. The goal of 1940 for Florida was fifty good Sunday School libraries. Considerable improvement in this sphere has taken place in recent years. The Sunday School Board, ever alert to advancing the interest of Sunday Schools, began to offer free literature to missions that organized into schools, and to schools organized in churches having none. The Board also, in an effort to promote more rapidly the

Cradle Roll and Extension Departments, granted free literature to those fields. Of the fifty-seven new schools formed during 1940, some were encouraged to do so by the generosity of the Sunday School Board. In addition that Board continued to make a liberal cash contribution through the State Board of Missions to the Sunday School budget in the State.

For the next several years we discover nothing new in the Sunday School field. The department continued to operate its already approved plans and methods. The machinery, well-built and well-manned, produced its results in regular order. In 1944 the Centennial Crusade was coming over the horizon. Florida accepted a goal of 40,000 baptisms for the centennial year; and in order that the Sunday Schools might make a worthy contribution to this unprecedented aim, the leaders planned to utilize pastors, teachers, special workers, and volunteers in reaching and winning to Christ the unsaved in the schools. As no separate statistics were kept, we cannot say how many of the 13,000 baptisms for 1945 came from the Sunday Schools; but it is reasonable inference that, as usual, the larger proportion came from that source. In cooperation between the Sunday School Board and the State Mission Board, a significant action was taken looking to more efficient service during the year. On August 15, 1945, Rev. Tom Collins became Associate Sunday School Secretary. In the belief that the associational organizations were the most effective means of reaching every church with the best plans, Mr. Collins was assigned to that special field.

Dr. Willian began his service as combination Secretary of the Sunday School and Baptist Young People's Union on March 1, 1916, and in that dual capacity continued until July 1, 1938, at which time the Training Union was made an independent department. His report to the Convention in Jacksonville in January, 1946, was, therefore, the thirtieth account of his stewardship. This was his last report, as he offered his resignation, to become effective as of July, 1946. Thus the period of his service covered thirty years and three months, a longer

term than any other has served the Florida Baptist Convention in an official capacity.

Appreciations of his service by speakers and writers of reports frequently appeared in sessions of the Convention. Two instances of a different and practical nature may be cited. At the Convention in Gainesville in 1941, Dr. J. D. Adcock called attention to the fact that Dr. Willian had served the body for a quarter of a century. As a token of esteem for him and Mrs. Willian, a voluntary offering was taken and presented to him. At the close of the DeLand Assembly in July, a check sufficient to buy a new car, representing offerings from the Sunday Schools of the State, was presented to him by his successor, Rev. Tom Collins.

The statistics of an organization can never tell the effects of its activities upon the thousands of lives it has touched in the procession of the years, yet figures are a visable means by which to measure progress. With this thought in mind, we record the situation as it was when Dr. Willian began and as it was when he ended his course. Since the growth in the number of churches and in church membership affected the Sunday Schools and was affected by the schools, the figures for the former are included in the table.

1915		1945
730	.....Churches	841
54,951	.....Membership	199,483
469	.....Schools	803
38,566	.....Enrolment	130,271
366	.....Awards	11,778
0	.....Asso. Organizations	35
0	.....Standard Schools	51
0	.....Vacation Bible Schools	325

These figures reveal that during the three decades there was an increase in the number of churches of fifteen per cent; in the number of Sunday Schools, seventy-one per cent; a growth in church membership of two

hundred and sixty-three per cent; in Sunday School enrolment, two hundred and thirty-nine per cent.

MILESTONES.

1844—First Sunday School Organized in Key West.

1860—First recorded Sunday School report to Convention.

1880—First reference to use of Sunday School literature.
First Sunday School missionary appointed.

1881—Sunday School Board appointed by Convention.

1884—First State worker appointed; first statistics in Minutes.

1885—Sunday School recognized as the church at work, and for all ages.

1897—First mention of the Home Department.

1898—Noted that majority of conversions from the Sunday Schools.

Organization of Men's Bible Classes.

1909—Employment of first Sunday School Secretary.

1913—First Encampment, grounds of Columbia College.

1924—First Vacation Bible Schools.

1926—First Enlargement Campaign by census.

Extension Department inaugurated.

1938—Separation from Training Union work.

CHAPTER VIII

THE STATE PAPER

LUTHER RICE is credited with being the father of Baptist journalism. In 1822 he founded the *Columbian Star* to further the plans of the Triennial Convention. The values of an organ to the promotion of spiritual life were so apparent, that his example inspired others. As soon as the organized work in a State had gained a measure of strength, the question of having an organ came up; and though the early efforts were attended by alternating fortunes, the papers in time won their places among the accepted agencies of the denomination. When the Southern Baptist Convention was formed in 1845, there were within its territory six Baptist weeklies. The *Christian Index*, Georgia, was founded in 1821; the *Western Recorder*, Kentucky, 1825; the *Religious Herald*, Virginia, 1828; the *Biblical Recorder*, North Carolina, 1833; the *Baptist and Reflector*, Tennessee, 1835; the *Alabama Baptist*, Alabama, 1835. Then came into being the *Baptist Courier*, South Carolina, 1869; the *Baptist Record*, Mississippi, 1877; the *Baptist Message*, Louisiana, 1883; and the *Florida Baptist Witness*, Florida, 1884, with which paper we are concerned in this chapter.

Previous Experiments.

Efforts at Baptist journalism prior to the establishment of the *Witness* were made in Florida. The first Baptist paper on Florida soil, the *Baptist Telegraph and Florida Emigrant*, was founded by James McDonald in 1848, and published in the town of Jacksonville. Among other things, its announced ideal was "to reprove vice, promote virtue, to elevate the mind to worship the true God, and to improve the worldly conditions of mankind." With that worthy object in view, the founder set out to

convert his ideal into reality; and looking back on conditions then, we admire his faith, purpose, and optimism. The small Baptist constituency in his area was not a hopeful field from which to reap success. The inevitable happened. After several years the enterprise came to grief on that rock where so many similar ones have suffered shipwreck—lack of support sufficient to maintain it. The child died of malnutrition, and its grave was not far from its cradle. Lacking oil, the lamp went out. In a rather lengthy valedictory the editor and founder made plain his disappointment, but he could not go on with the “dismal prospect before us.”

Thus the field was again open and empty with no immediate occupant in prospect. Twelve years after McDonald's venture, 1860, N. A. Bailey, pastor at Monticello, Florida, and W. N. Chaudoin, of Thomasville, Georgia, looking towards filling the void in the denominational life, issued a prospectus of a Baptist paper for Florida, but the proposition never got beyond that stage. Doubtless the political agitations of the period and, worse, the threat of war advised them that the time was not auspicious.

The Seventies were lean years in the life of the Convention. The associations were more active than the State body, and it was within the smaller units that the idea, dormant but never dead, of a paper for Florida was revived and re-enforced. To the session of the Santa Fe River Association in 1872, its Committee on Publications brought an important report, which reads as follows:

The Committee of Publication would offer the following report: It is very desirable in the opinion of your Committee that we establish a Baptist paper in Florida. It is needless for us to urge the advantages to the cause of truth of such a paper; all feel and know them. Your Committee is of the opinion that such a paper can be established, provided an agricultural department is associated with it, and all take hold and aid. Lake City is suggested as a suitable place for said publication, and the Florida Baptist as a suitable name. We suggest a subscription be at once opened on the basis of \$2.00 per year—the paper to be issued as soon as a sufficient number of subscribers is obtained to pay the expenses of start-

ing said paper, and that the Association elect an editor to put the paper on its feet.

The report was adopted, and H. B. McCallum, chairman of the reporting committee, was chosen editor. At its next session the Florida Association endorsed the action of the Santa Fe River Association.

The movement in the two associations was not only an expression of a general desire for an organ, but served also to stimulate the desire and the movement. Sentiment was growing and crystallizing. The field of favor was enlarging. The Convention met in November, 1872, in Lake City, and the Committee on Publications reported on the subject: "We consider the effort inaugurated by the Santa Fe River Association, and endorsed by the Florida Association, to establish a Baptist paper in Florida, as one of the most important moves that has yet been set on foot to unite and make effective our denominational strength in the State. . . We also suggest the appointment of two assistant editors, selected from different parts of the State." T. E. Langley and J. H. Tomkies were added to the editorial staff. The first number of the *Florida Baptist* was issued at Lake City in February, 1873. We do not know how much the paper was growing in stature, but it was in favor. At its meeting in 1873, the Florida Association on motion received H. B. McCallum as editor and then resolved: "That this Association endorse the course and character of the *Florida Baptist* as their organ, and, desirous to see its circulation more extensive, recommend that it be more liberally supported by us as Baptists." Thus twenty-five years after the first Baptist paper in Florida made its bid for public favor, a second one, in which many hopes centered, made its appearance before a larger constituency.

But its tenure of life was not to be either easy or long. Its hopes were dashed. Poverty, its companion and adversary, pursued it relentlessly, and finally brought it to the earth.

"This mournful truth is everywhere confessed,
Slow rises worth by poverty depressed;"

and Dr. Johnson might have added that often worth so oppressed does not rise at all, but falls by the wayside. At the Convention in Jacksonville in February, 1875, J. H. Tomkies called the roll of churches, and various brethren promised to canvass their churches in the interest of the paper, but funds sufficient did not accrue. The frankly expressed fears of Editor McCallum at the time of its establishment, that the enterprise would not prove a permanent success, were realized. The *Florida Baptist*, after an existence of more than two years, suspended publication in 1875. In the Convention at Gainesville one year later, an effort was made to revive the paper. The report on religious periodicals recommended the re-establishment of the *Florida Baptist*, and forthwith several hundred dollars in cash and bankable notes were placed in the hands of the editor with the request that he resume publication on condition of no expense to himself. But "after a partial effort and poor success," abandoning the project, he returned the funds, with the assurance that I "am taking steps to accomplish that end." Nevertheless, the *Florida Baptist* never returned to the field it had abandoned. Its failure was logical; a potential of 8,551 scattered Baptists could not sustain a State paper. Later the name was taken over and the paper was published by the colored Baptists.

The brethren, like Paul, though perplexed, were not in despair; and, though cast down, their spirit was not broken. If they could not have a whole loaf, they would have half a loaf. Expediency was the answer to the situation. During the year an agreement was reached whereby Florida should have a page in the *Christian Index* of Georgia, W. N. Chaudoin to edit the page. The plan seems to have been as satisfactory as such a plan could be. A resolution by the Convention in December, 1880, commended the character of the *Index*, and its suitability as an organ for Florida Baptists. The committee on periodicals discouraged the suggestion of a Florida paper in their report for 1881. Former Editor McCallum supported the committee in its adverse opinion. The same committee in

1882 believed that the present plan was the best until such time as the Convention could have and maintain a paper of its own, and Secretary Chaudoin stated that as a result of the arrangement with the *Index*, he had been able to pay into the Convention treasury considerably more than one hundred dollars. The paper had also been a source of moral power by bringing Baptists nearer each other, nearer the Convention, and in enabling the Secretary to reach a larger number than he could have otherwise done. The Convention appreciated and regularly commended the arrangement, but with a suppressed, and sometimes expressed, conviction that the plan was inadequate—a measure to be employed till a better one could be adopted, a makeshift to be prized for its values while it lasted. The plan was discontinued in 1883.

The Coming of the Florida Baptist Witness.

Hope deferred maketh the heart sick, but patience and purpose bring results. At its meeting in Gainesville on April 4, 1883, the State Board of Missions passed the following resolution: "Resolved, That if Bro. B. F. Moodie or any other brother should begin the publication of a Florida Baptist paper, worthy of our patronage, we will cheerfully support it in every way we can." From which it appears that the question of a state organ was brewing and taking shape in the minds of some leaders. The decision came into the open in the Lake City Convention in December when the committee on periodicals reported as follows: "Arrangements have been made to begin the publication, in Lake City, on the 1st of January, 1884, of the *Florida Baptist Witness*. The books are now open, and subscriptions are being received." In the paragraph preceding the announcement, the committee revealed a spirit of exultation over the realization of the cherished desire and hope: "We thank God that the time has *now* come, in His Divine Providence, when . . . we are to have a 'banner that it might be displayed because of the truth.'" Recommendations as to the proper attitude of all Florida Baptists towards the enterprise followed.

Thus, though driven off once more, Baptists re-enter the newspaper field. The new organ will encounter storms, but will weather them. Misfortune will attend its course, but it will ride them out. Its flame will flicker, but go out no more. It will pass from owner to owner, from editor to editor, from place to place in search of greener pastures, scanty fare will at times reduce its vitality, trials will darken its outlook; but it will survive all the mutations of fortune.

The name was the *Florida Baptist Witness*; the publishers, Ashurst and Company, Lake City; the editors, F. B. Moodie and A. P. Ashurst; N. A. Bailey and W. N. Chaudoin, associate editors. The first number appeared on January 17, 1884. Before us lies a copy of that first issue, a four-page sheet 15½ by 21½ inches, in an excellent state of preservation. The first contribution on the front page is a discussion of *Baptist Principles* by Thomas Armitage, D. D. The leading editorial is a *Salutatory* in which Editor Moodie declares his faith and his purpose:

1. He believes the Bible. "We believe that every word of this blessed Book was inspired by the Holy Spirit." Believing that, he will keep in mind the word from Sinai: "Thou shalt not bear false witness."

2. He will tell the truth. "We have already pressed the old Bible to our lips with the holy kiss, and taken the solemn oath to tell the truth, the whole truth, and nothing but the truth."

3. From his steadfast purpose he will not be deterred, even though "the popular notion is, that to testify to the whole truth of God, the pure doctrines of His word, is to sow discord among brethren, and to promote harmony and peace, we must suppress the 'rigid doctrine' of the Bible." "As a messenger, we shall endeavor, God helping us, to deliver the messages sent, in the very words delivered, whether the words are pleasing or painful."

A two-column advertisement declares that the paper "will be outspoken in its expositions of the 'Old Baptist Faith.'" The preceding quotations show that the *Florida Baptist Witness* was going to be an agency of definite character. This ship was going to fly no ambiguous flag,

nor trim its sails to catch passing breezes. This trumpet of the Lord was going to give forth no uncertain sound on the faith in general or on Baptist interpretations in particular.

Twenty Years of its Course.

The *Witness* was now standing at the entrance to the field that it was born to serve. The Convention, keenly conscious of the paper's value to the work of the denomination, welcomed it warmly. Every year the committee on periodicals included the paper in its report. As evidence of the body's convictions on that subject, we note that in 1884 the committee stated in the form of resolutions, "That we heartily endorse the course the *Florida Baptist Witness* has thus far pursued, That we heartily adopt it as the official organ of this body, That we pledge ourselves to its support, both by subscribing for it ourselves, and, to the extent of our influence, leading others to do so;" in 1886 called it "our State organ," and expressed "approval of the efforts of its publishers;" in 1888 recommended that preference be given it "as the only official organ of the denomination in the State;" in 1896, "We take pleasure in commending the *Florida Baptist Witness* as an ably edited paper and happily meeting the demands of the Christian in the home, the Church, the social circle and the State;" and as late as 1904, when there was a rival in the field: "For over twenty years the *Witness* has been the tried and true friend of the Baptist cause in Florida."

During the period under review the *Witness* was of course privately owned, and without resources other than what it could earn. The Convention contributed nothing to the support of the paper. At that time the idea of denominational ownership was not popular; and, moreover, the Convention could accept no additional responsibility, while it was striving to feed the multitudes with the five loaves and two fishes at its command. The story of issuing the paper has been a varied one.

It changed hands and homes several times. Its

headquarters was moved from Lake City to DeLand. W. D. Turnley bought it in 1888, and in March of that year moved it to Ocala. The yellow-fever quarantine regulations cut off his supply of paper, and he printed the last issue on Manila paper. He closed out the business, and in September, 1888, sold the paper to Professor Milton D. Wood of Ocala, who in turn sold it to J. C. Porter, and the latter continued to publish it until his death on March 5, 1904. Porter was proprietor; J. C. Porter and C. S. Farris were editors, and L. D. Geiger was associate editor. "He held it firmly and progressively until near his death."

Acquired by the Convention.

Several steps that were preceded and accompanied by some rough denominational weather led to the change of ownership. During 1902 strife and bitterness had arisen between Mr. John B. Stetson and Dr. John F. Forbes, President of Stetson University. Charges were made and evidence submitted against Dr. Forbes. After the Board of Trustees had vindicated him, the Convention at Lake City in January, 1903, passed resolutions exonerating the president; but the situation did not satisfy some friends of Mr. Stetson. As a means through which to advocate Mr. Stetson's side of the controversy, Rev. J. B. Holly in April, 1903, established the *Southern Baptist* in Jacksonville.

In the meantime J. C. Porter, proprietor of the *Florida Baptist Witness* had, as noted above, died. Dr. W. A. Hobson, pastor, and Mr. D. H. McMillan, a member, of the First Baptist church in Jacksonville, concerned for the welfare of the denomination through that paper's proper use, purchased it from Mrs. Porter for two thousand dollars cash, and opened offices in the city. Believing that two papers were not good for a State that had never adequately sustained one and that such a situation would serve to prolong the Stetson-Forbes feud, Dr. Hobson visited Mr. Stetson in the latter's winter home in Florida. The result of the conference was that Mr. Stetson agreed to discontinue the *Southern Baptist* as such,

and with certain provisos to throw his influence behind the *Witness*. Accordingly the two papers were on June 1, 1904, consolidated under the name of the *Southern Baptist Witness*. Hobson was to continue as editor; Holly was to come in as business manager and field representative. Soon personal difficulties that arose between the associates reached such a point that publication of the paper under their leadership was no longer possible.

Realizing the vital importance of the paper to the denomination, the President, George T. Leitner, and the Secretary, L. D. Geiger, of the State Board of Missions, decided, after consultation between themselves and with other Baptists, to ascertain whether the paper could be acquired, owned, and published by the Convention. They suggested that both parties, each of which owned a half interest, convey the paper to the Florida Baptist Convention. Judge J. D. Beggs, representing Mr. Stetson, finally agreed to convey his half interest to the Convention, provided that Mr. McMillan would also convey the half interest that he represented. While the latter would not donate his interest, he would buy or sell for two thousand dollars. Leitner and Geiger then urged Judge Beggs to buy the McMillan interest, and to present the paper to the denomination. Finally consenting, he was authorized by Mr. Stetson to make the purchase. The latter provided the amount required, and Dr. Hobson signed the deed conveying to Judge Beggs the half interest of himself and Mr. McMillan. Whereupon Judge Beggs conveyed the paper in fee simple to S. B. Rogers, L. D. Geiger, and George T. Leitner as trustees for the Convention. Mr. Stetson further agreed to give the trustees four hundred dollars immediately, and to give substantial support to the paper for a period of one year. F. C. Edwards was retained as temporary manager, C. S. Farris and C. H. Nash were engaged as editors pending the next meeting of the Convention. Also the trustees purchased on December 26, 1904, the subscription list of 460 and the good will of the *Baptist Messenger* of Pensacola for the sum of sixty dollars.

One more step and the traveler will be at home. The Convention at Jacksonville in January, 1905, approved the preceding actions of the trustees, and in so doing came into possession of the State paper for the first time. The organ came within the orbit of denominational responsibility. A committee of five appointed by President Rogers to deal with the disposition and future management of the paper, next day recommended that a Publication Board, composed of A. A. Murphree, B. B. Tatum, E. O. Painter, be named to have complete control of the paper, its appurtenances, publication, policy, and business in every way.

This Board one year later gave an account of their stewardship. They had employed F. C. Edwards as managing editor at a salary of \$900, and instructed him to continue Messrs. Farris and Nash as associate editors at a salary of \$150 per annum each. Rules issued to the manager required him to make some changes also. In order to be near its printers, the Painter Printing Company, the location of the paper was changed to DeLand; its form, to a 16-page, four column paper; and its name, to the *Southern Witness*. One feature was not changed—a deficit from operation. The gap between income and outgo was \$1,235.22 wide. This gap was filled by a gift of \$1,500 from Mr. Stetson. Through 1906 Edwards continued as manager and editor, at which time he surrendered his position on account of his health. The Board then called upon J. H. Tharp, pastor at Arcadia, and their contract turned over to him all the debts and dues of the paper. He was encumbered by two difficulties. Raising the price of subscription from \$1.50 to \$2.00 caused many discontinuances and refusal of further medical advertisements created a financial problem; and the work of editor, field agent, and manager was too arduous. "Hence I tender my resignation, with the request that I be relieved after the last day of January, 1909."

The Publication Board then called into service Rev. C. M. Brittain, pastor at Lake City, and Rev. Frank Edwards, pastor at Starke. In a review of his years of de-

nominal work in Florida, Dr. Brittain said in 1939: "We took the paper on its merits, without salary or appropriation, simply on the promise of the backing of our people." This arrangement continued for two years, and of them Dr. Brittain remarks: "We managed to live by holding meetings and supplying pulpits." Edwards, who was to write the editorials, remained in his pastorate. As the name of the paper appears as the *Southern Witness* in 1907, and as the *Florida Baptist Witness* in 1909, it is evident that the change back to the old name took place in 1908.

The Publication Board continued to function, but doubts as to the wisdom of handling the paper in that manner were appearing. By the close of the year 1911, a debt of \$1,602.87 had accumulated against the paper. At the Convention following in January, Dr. S. B. Rogers presented a resolution as follows:

Whereas, the Publication Board has conferred with your Board of Missions regarding the publication of your paper, we, the State Board of Missions, respectfully request the convention to abolish the Publication Board and commit the *Witness* to the care of the State Board of Missions with instructions to lease the paper for a term of years on a satisfactory basis or sell it, as they deem best, on the most advantageous terms, said disposition to take effect by April 1, 1912.

On motion the Convention instructed the State Board to pay the existing debt, and the expenses of publishing the paper until it should be disposed of as directed. Thus after six years and ten months of Convention ownership, it was apparent that such ownership did not carry with it the Midas touch. Since the cost was the reason that the Convention decided to dispose of the paper, we wonder whether that body clearly perceived that money put into the organ was as fruitful in results as money contributed directly to its educational and missionary objects.

Returned to Private Ownership.

The *Florida Baptist Witness* had now been on the road twenty-eight years, and along its uneven, winding, and uphill way, it had had a number of faithful guides who had

successively abandoned it for one reason or another; but, though men might go and tribulations come, the paper must go on in its ministry. In every crisis there was a Moses at hand who would try to lead it out of the wilderness into a land of milk and honey.

On March 13, 1912, the paper was sold to Dr. W. D. Nowlin, pastor at Lakeland, for the sum of \$2,000. He was to assume all obligations incurred after the date of sale, and the Board was to meet all obligations accruing prior to that time. Not finding it profitable, the new owner, after a tenure of more than two years, sold it in late fall of 1914 to Dave Scott, J. L. Livingstone and J. E. Trice, of Arcadia, and they employed A. J. Holt to edit it. The fortunes of the paper are indicated in the report of the committee on religious literature in December 1914: "Various expedients, such as private ownership, denominational ownership, and finally a joint stock company, have all been tried, and yet it continues to be published at a loss," and in his last message the editor said that "it has been run at an actual loss of money." Dr. Holt published his last editorial on February 7, 1918. The Convention at Tallahassee in January of that year had instructed the State Board to take over the paper under a lease, and arrange for its publication the rest of the year.

Convention Ownership Resumed.

At its meeting in February, 1918, the Board decided to purchase the paper outright. This was done for \$4,000, which sum was to be paid on January 1, 1919. On April 15, 1918, Dr. J. W. Mitchell, of Parkersburg, West Virginia, was employed as editor and manager. Dr. Holt said of the paper: "It has been hawked about from place to place by this one and that and has finally come home."

Dr. Mitchell was an experienced newspaper editor, a clear thinker, an able writer, and a good business man. He remained at the post nearly ten years, and died in Jacksonville on November 12, 1933. Addressing himself energetically to his task, he greatly improved the paper; but his equipment did not include a wizard's financial

formula. Though the sunshine appeared at seasons, the clouds always returned. As samples, we note that the loss on operation for 1923 was \$2,679.43, and the appropriation for 1925 was \$4,763.22. The trouble was organic, and needed organic treatment. Dr. Rogers' diagnosis of the ailment was in these terms: Too few people take the paper; many take it and do not read it; and a large number take it and do not pay for it. During 1925 the paper was enlarged from a 24-page to a 32-page edition.

To compare the situation at the beginning of his work with the situation at the close of Mitchell's service will sufficiently indicate the trend of things during his term of leadership. In an editorial of March 1, 1928, he stated conditions as he found them when he undertook the job: "Think of it, there was not a piece of copy, there was not a blank book, not a sheet of paper, not a lead pencil, not a postage stamp and not a penny with which to begin business. Worse than all there was only 60,000 Baptists then in the State to draw from, and the World War was on in all its fury." Now look down the years and hear him: "We are now well into our tenth year as Editor of the Florida Baptist Witness. They have been years of triumph and satisfaction as well as years of toil and anxiety. We have been permitted to see the Witness grow from a small sixteen page paper into its present proportions, to say nothing of the fact that the list has grown from less than 3,000 to 7,500." He retired March 1, 1928. At the close of his administration the paper owed \$1,100 in the bank and \$450 in current bills. In every important respect we believe that the years of Dr. Mitchell's editorship constituted the most satisfactory and successful period in the history of the *Florida Baptist Witness* thus far.

Continuing Its Ministry.

The light must continue to radiate, the gladdening and fertilizing streams must continue to flow, from the *Witness*. Its indispensable ministry must be maintained. Immediately upon the acceptance of Dr. Mitchell's resignation, Drs. Len G. Broughton, J. D. Adcock, and T. V.

McCaul were appointed a committee to secure a successor. Their choice fell upon Mr. P. L. Johnston. Mr. Johnston was a graduate of Mercer University, had had much experience in secular newspaper work, was at that time religious editor of the *Miami Herald*. He had also been educational director of a number of prominent Baptist churches. He assumed his duties on March 1, 1928.

Fortune did not break her alabaster box over the *Florida Baptist Witness* during the two years and ten months that Mr. Johnston was its editor. In spite of his strenuous resistance, the tide ebbed. Some of the reasons are manifest. He succeeded an able man; he inherited a deficit on the paper; about half the subscriptions were unpaid; he had a disabling siege of illness; the crash of the stock market in 1929 impoverished many people and interrupted the normal course of life for everybody. In efforts to keep the paper on an even keel, the State Board dealt liberally with the *Witness*. In January, 1929, it employed Dr. G. J. Rousseau, of Pensacola as contributing editor, and Dr. L. M. White, of Jacksonville, as associate editor, in this way leaving Mr. Johnston free to devote himself to the business side of the paper. The State Board also plugged the discrepancy between income and expenses by contributing \$5,000 to the *Witness* in 1928; \$8,167.19 in 1929; and \$10,399.88 in 1930. Mr. Johnston resigned at the end of 1930.

Secretary Brittain was directed to assume responsibility of manager and editor with the privilege of calling to his assistance such help as was necessary to maintain the paper more properly. This arrangement continued until the *Witness* was leased to E. D. Solomon on June 1. Dr. Solomon had had long experience as pastor and evangelist, and also had served as State Secretary for seven years in Louisiana. The paper had recently been costing the denomination from eight to ten thousand dollars a year. Under the terms of the lease, the Convention was to pay the lessee \$6,000 for one year. In return for this subsidy, he was to give the denomination sufficient space for publicizing all its departments of work and for

advertising special calls and programs, and to assume all responsibility for the editorial and business management of the paper. At the next session of the Convention at Daytona Beach in December, 1932, the Executive Committee was instructed to draw up a contract with Dr. Solomon, the amount of the subsidy and the time limit of the contract to be left to the judgment of the committee. The contract was made for five years on the same financial terms, and has been renewed twice since that time on the same terms.

The *Florida Baptist Witness* has steadily gone forward under the present management. A number of causes has contributed to that end. (1) Baptists in Florida have increased their membership from 115,705 in 1931 to 199,403 in 1945. (2) The editor has been active in attending associations and other meetings, building up favor for the paper, and securing subscriptions. (3) He has persuaded many churches to put the *Witness* in their budgets. This has perhaps been the largest factor in effecting the increase of circulation. (4) Another feature greatly aided progress. The Southern Baptist Convention in Baltimore, 1940, upon recommendation of the Committee on Baptist Papers, appointed a committee, composed of Louie D. Newton, Georgia; W. R. White, Oklahoma; and Sidney L. Stealey, North Carolina; to cooperate with the Baptist papers in a circulation campaign. This committee set a circulation goal of 500,000 for the eighteen State organs by the centennial of the Convention in 1945. In January, 1945, Dr. Newton announced that the goal had been reached. Dr. Solomon reported for that year 20,000 subscriptions to the *Witness*.

Reflections.

As we come to the end of this long and tedious trail, we come also to the conclusion that the most baffling problem of Florida Baptists has been the State paper. Their first one expired in two years; then they shipped their material to Atlanta and received it back on a page of the *Index*. They started their own again, the *Florida*

Baptist Witness, and it languished and limped along, like an anemic or crippled child, through the years. Various expedients were tried in the hope of injecting vigor into its body. It changed names, locations, editors, and owners, only to discover that such externals did not serve to make connections with sustaining sources.

The major premise in all the reasoning about it was that the paper should be self-sustaining. Hence it lay outside the gate and no crumbs fell to it from the denominational provisions within. Finally a true conception of its relationship dawned and gradually developed. It was properly a member of the denominational family, entitled as such to sit at the table with all other members, and to partake of the common meal. It was seen as an elixir circulating through the whole system of the denomination, as a revolving light shining over the whole field of Convention interests. The conviction, that money lodged in the paper was as fruitful indirectly as money paid directly into the missionary, benevolent, and educational institutions of the cause, became rooted in the denominational consciousness. Then the paper began to extend its travels and to enlarge its services both intensively and extensively.

CHAPTER IX

EARLY MOVEMENTS IN EDUCATION

LIFE," says Maltbie Babcock, "equals nature plus nurture. Here is a common sweetbrier rose; that is nature. Here is the American Beauty rose; that is nurture." That statement is an illustration of the effects of education. Education, an offspring of religion, is a process that develops, strengthens, and refines natural endowments. Though the early movements in a cause, like the skirmishes in a battle, may not bring decisive results, they are important. They show the direction that thought is taking. They reveal a state of mind that is developing, and the inadequate measures will in time unfold and crystallize into a fruitful program. Such has been the history of Florida Baptists in the work of education. Early, and largely fruitless, efforts culminated in an efficient design.

Early Movements.

The first action in the cause of education of which we have found record was taken by the Florida Baptist Association in its session with the Ocklocknee church, Thomas County, Georgia, in October, 1849. The minutes record the following resolution:

Resolved that this Association appoint a committee to take into consideration the propriety of organizing a Literary Institute within the geographical bounds of this Association and State of Florida prospectively, to be elevated to the grade of a college or university, to be on a liberal plan, to benefit all. Its primary object shall be to instigate truth, to diffuse useful knowledge, and promote all substantial educational purposes.

Pursuant to the resolution, W. B. Cooper, R. J. Mays,

John Cason, James E. Broome, J. M. Gray, B. S. Fuller, D. H. Mays, and R. W. Paramore were appointed as the committee to carry the resolution into effect. The committee reported at the next session of the Association which was held in the Hickstown church, Madison County, October 12, 1850. The substance of the report was that the committee deemed the enterprise to be proper, recommended the establishment of such an institution, to be expanded as means should justify, that it be located at Madison Court House, that a Board of seven Trustees be appointed to proceed at once to organize the school in a building located on a site of twenty acres in the Southwest extremity of the town, which grounds had been donated by Mr. R. W. Paramore. The Trustees were to report at the next meeting of the Association a complete system for conducting the Literary Institute.

Interest in education continued. In the session of the Florida Association of 1851 with the Friendship church, Thomas County, Georgia, in October, plans were discussed for a Female College, to be located at Madison also. This seems to have been a movement independent of the projected Literary Institute. To the session of the Association held with the San Pedro church, Madison County, in October, 1852, the committee on education again reported. Apparently the educational projects needed detailed consideration. A special committee was appointed to report to a special meeting of the body on the fourth Sunday in November, 1852. There the record ends. Whether the Literary Institute ever became a going concern we do not know. However, as late as 1882, we find listed in the State Convention Minutes a "Board of Trustees of State College—Located at Madison;" but it appears from a remark of Dr. Chaudoin later that there was a board of trustees but no school. Here we take leave of the commendable endeavor of the Florida Association to provide educational facilities for the Baptists of the State. "Not failure, but low aim, is crime."

It seems that the first school actually operated by Baptists in Florida was located at Orange Hill, Washing-

ton County, in the Northwest corner of the State. It was designated the Orange Hill Male and Female Academy, and its principal was Rev. J. H. Wombell, whom Herman Mercer described as "the learned Joseph Wombell, lately from the far west." The school opened on the first Monday in December, 1851. Expenses were: Board \$8.00, washing \$2.00, lights \$0.50 per month, and tuition from \$8.00 to \$20.00 per session. How long it flourished, what patronage it secured, or what reputation it gained are not matters of record. Our source of information regarding it is Dr. R. W. Weaver's address at Campbellton in 1925.

Convention Shows Interest.

To the Convention at Gainesville in February, 1876, the committee on education recommended the employment of an agent to canvass the State and raise means to establish a school of high grade. A lengthy discussion developed the conviction "that the time for such a movement had not yet arrived." No minutes of the Convention from 1877-1879 are available; but in the Convention of 1880 at Madison interest again appeared. Item 4 in the report of the committee on education, of which Dr. J. F. B. Mays, of Jacksonville, was Chairman, reads:

In view of the fact that we have no school in the State, it is all-important that this Convention, at this time and place, appoint a Board of Trustees, with full power to start a school in this State in reference to the education of our young ministers, and the children of our brethren in the State.

Dr. Mays made an enthusiastic speech in support of his report. The committee appointed to nominate such a Board—

Resolved, That the five brethren, I. R. Walker, John M. Beggs, A. C. McCants, C. V. Waugh, and G. W. Hall, be appointed a Committee, who shall be empowered to receive bids for the location of the school, and to do all that is necessary for its successful inauguration.

Certainly the committee named was given a large commission, abundant liberty and responsibility.

The Convention met in Ocala in December, 1881. The discussion evoked by the report of the committee on education showed that interest in that subject had not subsided. Some collateral views were presented to the body. Hon. P. P. Bishop urged that, as he did not expect to see the day when he would think it best to have a State College in Florida, Baptists here should strengthen and foster institutions in other States, specially Mercer University. Rev. N. A. Bailey announced that he was opposed to the principle underlying State Colleges, and urged that earnest efforts be made to break down such institutions. The phrase "State College," we take it, was used by the two men in different senses, Mr. Bishop referring to a Baptist College for the State, and Mr. Bailey to schools of higher learning established by the government. After recommitment the report was adopted. The attitude of the Convention appears in the following quotations: "Circumstances demand an educated ministry. Men whose perceptions are quickened and whose judgment is strengthened by the power of mental training and enlarged ideas of things in general," but . . . "we do not think, that just now any *direct* movement is feasible. It could only result in failure. For the present this matter of education must be indirectly met."

Subsequent Action in the Convention.

But the adverse report of the committee was not the last word in the Convention. It seems that some were not satisfied with the negative policy adopted on education. Present was F. B. Moodie, the leading school man among Florida Baptists at that time. Moodie was born in Clarksville, Virginia, on April 8, 1837. The family migrated to Kentucky where he was president of a female college. He then engaged in some educational work in Alabama. According to his own story, he came to Florida on account of his health, arriving in Tallahassee the second week in January, 1879. There he found four Baptists: Walter Gwynn and wife, and two elderly ladies. On the Sunday after his arrival, he organized a Sunday

School with twelve pupils. No meeting had been held in the Baptist church there for many years; and, as the building was in a wrecked condition, he, like Joash, set about to repair the house of the Lord. Moodie's strong, intelligent, aggressive, and forthright character gave him prominence in the Florida Baptist Convention until his death in 1911. He is buried in Lake City. Two of his daughters still live there.

While the record does not appear in the Minutes, we know from other sources that Moodie brought the matter of a Baptist college for Florida to that Convention of 1881. In his *Brief History of Florida Baptists* Dr. Rogers says: "The first mention of a Baptist college in Florida records, was at the State Convention at Ocala, 1881, by Prof. F. B. Moody." Our interpretation of that sentence is that Mr. Moodie was the *first* to mention to the Convention a *college*. The proposals to the Conventions of 1876 and 1880 had in view only institutions of *high grade*.

In that Convention also was Dr. A. M. Manning. Manning was born in Butler County, Alabama, on March 8, 1830. Shortly thereafter his parents moved to Florida, then a sparsely settled territory. In 1852 he graduated from the medical department of the University of Louisiana. After his graduation he returned to Florida. He engaged in a lucrative practice, also in extensive cotton planting. In 1853 he was baptized into the fellowship of Oak Grove church, Leon County. In 1861 he was ordained by the Olive Baptist church to the full work of the gospel ministry, and was thereafter pastor of numerous churches in that region. It is said that he was much disturbed by the fact that many of his best members were being corrupted by a saloon located in a watermill house near one of his churches. Failing otherwise to get rid of the evil, he prayed that the saloon might be destroyed. A flood came, wrecked the mill house, and the saloon business along with it.

Made wealthy by his profession as a physician and by his occupation as a cotton planter, Dr. Manning was

liberal towards both missions and benevolence. He followed Professor Moodie's appeal for a Baptist college in Florida with a gift of fifty dollars to the cause. He thus earned the distinction of contributing the first money towards the establishment of such an institution in Florida. He died in Bradfordville, Florida, on September 1, 1907.

With the suggestion of Professor Moodie and the gift by Dr. Manning, the matter ended. No committee was appointed, no commitment was made by the Convention. It seems that Moodie was to proceed with the enterprise he had in mind with only the moral support of the body and such other support as he might be able to enlist from the Baptists of the State. That such was the situation appears from a sentence in the report of the committee on education to the Convention next year, Lake City, in December, 1882: "And last, but not least, there is a Christian gentleman known to all of us, brother F. B. Moodie, who proposes to found a Female College in Florida, provided a sufficient interest should be taken by the Baptists of Florida." The same view of the matter appears also in a resolution, offered by N. A. Bailey, adopted by a later session of the same Convention:

Resolved, That it is with profound pleasure we learn that Prof. F. B. Moodie contemplates establishing a Female College in the city of Gainesville; and we pledge to our brother our sympathy and co-operation, and we assure him that we hail with delight the prospect of soon being able to educate our daughters within the borders of our own State.

Here we close the record of that period which we have called *Early Movements* in the work of Baptists for higher education in Florida. Before this Convention, 1882, closes action will be taken that places the cause on another basis.

CHAPTER X

JOHN B. STETSON UNIVERSITY

THE line of demarcation between the close of Chapter IX and what begins here is real. A later act by the Convention in Lake City was in our opinion the beginning of the movement that led straight to the establishment of a Baptist institution of learning in Florida. Another movement became tributary but the main and continuing current originated in later action by the Convention of 1882. You plant the oak when you plant the acorn.

The Convention's Procedure.

Evidently many members of the body realized the futility of expecting Mr. Moodie to establish a Baptist school for the State with no help other than the encouragement of the two pronouncements already made on the subject. The pleasant sentiments of desire for and good will towards an enterprise are not tangible enough to build an institution on. In the session Sunday night, the Convention adopted a resolution offered by George K. Allan:

Resolved, That a committee of ten, selected from different parts of our State, be appointed to take into consideration the feasibility of founding a female college, to be located in the most eligible part of the State, and to solicit subscriptions of money and gifts of lands for the purpose of founding such an institution; that this committee be named and notified by the Chairman of this Convention, as soon as practicable after final adjournment, and that Brother F. B. Moodie be one of this committee.

The resolution contains two main provisions. The committee was to explore the situation; and, finding it au-

spicious, take the first steps required by an enterprise of that nature. The committee appointed under the resolution consisted of F. B. Moodie, H. A. DeLand, T. E. Langley, G. W. Hall, H. M. King, A. C. McCants, Whitfield Walker, W. J. Lawton, T. J. Sparkman, W. M. Davis, C. V. Waugh, D. M. Walker, and J. S. Turner.

The Convention of 1883 also met in Lake City in December. The regular committee on education viewed the prospects for a college as promising, saying in its report: "We are glad that we believe it to be both feasible and possible; and hope we will all appreciate the importance of having such an institution in our midst." As a special order for the evening session, Mr. Moodie read the report of the special committee on location. Having argued at length the general principle of education for women, he concluded that "Florida's greatest need is a female school of high order, and your committee beg to report that they did not expect to accomplish so great a work as this in a single year, in a new State like ours, for it cannot be a 'creation,' but a 'growth.' " N. A. Bailey, realizing that cash was the next consideration, proposed that pledges be taken at once for the erection of a Baptist Female College in Florida. Some members of the Convention subscribed \$560.00 towards the prospective school.

Mr. DeLand Becomes an Ally.

In 1876 Mr. H. A. DeLand, a Baptist layman of Fairport, New York, came to Florida on a sightseeing trip. Coming down the St. Johns River by boat, he was conducted to a small unnamed settlement in the southern section of Volusia County. Impressed by the scenery, the climate, and the orange groves in the community, he filed on a homestead and purchased others. In the fall he started a real estate development; and, as a result of his advertising in the North, settlers came, the majority from Mr. DeLand's section in New York. In cooperation with the residents, he laid off streets, sold lots, built houses, and planted orange groves. Thus a town was founded, and, in appreciation of its founder and promoter,

it was named DeLand. Interested in culture, Mr. DeLand established a school which, as DeLand Academy, with thirteen pupils and Dr. J. H. Griffith, pastor of the Baptist church as teacher, opened on November 5, 1883. Observing the need for larger quarters, the founder in 1884 purchased a large plot of land on the corner of Minnesota Avenue and Woodland Boulevard, and erected DeLand Hall on what is now the campus of Stetson University.

On May 21, 1884, while the committee of the Convention was considering the question, Mr. DeLand wrote Mr. Moodie a letter in which he presented the advantages of DeLand as a site for the location of the proposed Baptist school. Further, on February 12, 1885, he wrote Chairman H. M. King a letter, which was of vast importance in the history of Baptist educational work in Florida. It read as follows:

In accordance with your suggestion I herewith submit to your Committee to locate the college, the proposals I made when you were here; namely, \$6,000 in cash, a subscription from the citizens of DeLand and vicinity of not less than \$4,000 and land from myself to the amount of \$5,000, making a total of \$10,000.00. In addition to this I will agree to let the college have the use of rooms for recitation, etc., in the Academy Building for a period not to exceed two or three years by which time it will become fully apparent what buildings will be needed, and it is to be hoped that by or before that time the college will be in financial condition to erect suitable buildings.

Now we go back to the Convention of 1884, which met in Orlando in December. The committee on female college, appointed two years before, reported in substance as follows: The time has come for the Baptists of Florida to take immediate steps towards the founding of a female college; that the State Board of Missions be instructed and authorized to elect a board of nine trustees, as soon as the location has been decided upon, who shall serve until the next Convention; that the denomination raise at least \$10,000 for endowment within the present Conventional year, or as soon as possible thereafter, in order to secure pledges from the community where the college

shall be located; that the President of the Convention appoint a committee of five to visit competing places, decide the location of the school, report their decision to the State Board of Missions by April 1, 1885, and also report to the Convention one year hence.

The President appointed H. M. King, R. Bean, F. F. Bishop, T. W. Getzen, and A. E. Kitchen as the committee to locate the college.

The Site Chosen.

Bearing in mind the fact that members of the locating body had in hand the two letters from Mr. DeLand referred to above, it is a reasonable inference that the contents of those letters dictated the decision of the committee. To a special session of the State Board of Missions in Lake City on February 19, 1885, the five made their report as follows:

Your committee appointed by the State Convention at its regular session at Orlando, to locate the Female College report: That after visiting localities, severally, Lake Weir, DeLand and Gainesville, and receiving proposals from each; after carefully and prayerfully considering others; in their best judgment accept the proposals of DeLand and unanimously locate said college at that place.

The State Board, after adopting the report of the locating committee, elected the following temporary trustees: H. A. DeLand, Rev. D. Moore, D. D., Walter Gwynn, Theodore Shotwell, F. B. Moodie, J. S. Turner, P. P. Bishop, J. H. Griffith, and H. M. King. This group moved into action promptly by organizing, by voting to name the institution DeLand College and that steps be taken at once to raise \$8,000 with which to erect a dormitory and boarding hall, one half of which was to come from DeLand and vicinity, and the other half from the State at large, by requesting Chairman DeLand and Secretary J. H. Griffith to prepare articles of incorporation for submission to the board of trustees at its next meeting. The road to the educational goal that Florida Baptists had set was opening and brightening. The seed of desire sown in

faith and hope was beginning to show its blades. In time will come the grain and the full corn in the ear.

The Convention Concurs.

The Convention that met in Jacksonville in December, 1885, proved to be epochal in the history of Baptist educational work in Florida. The locating committee made to the body the same report it had made to the State Board in Lake City, and the report was unanimously adopted by the Convention. Then the board of temporary trustees elected by the State Board at Lake City made its report. An announcement in that paper raised, we are sure, the already happy mood of the Convention to a yet higher level of enthusiasm. The Secretary said that Mr. DeLand had authorized him to submit to the Convention a better offer than the one made the year before. The proposal made by Mr. DeLand is thus stated: "He now proposes to give to the denomination, for the purposes of education, all the property that now belongs to DeLand Academy, which is worth not less than \$10,000, and \$10,000 for an endowment, while all that shall be contributed by citizens of DeLand and vicinity shall be so much additional, provided the denomination in the State at large shall raise for the school the sum of \$10,000."

In view of the situation thus developed, the board of trustees made four recommendations:

1. That the Convention formally accept this offer of Mr. DeLand.

2. That a board of fifteen trustees be chosen by this body, to whom shall be committed the incorporating of the institution when the legislature shall hold its next session.

3. That during the interim of the assembling of the legislature, the trustees be requested to select three of their number, who shall receive and hold in trust all donations of lands, money, or other property that may be given to the college.

4. That this board of trustees be requested to inaugurate, immediately, the means and measures requisite to secure the \$10,000 to be raised in the State.

The Convention adopted the recommendations, and, complying with the second one, appointed J. H. Griffith, F. B. Moodie, and J. F. Forbes to nominate a board of trustees. These appointees nominated and the Convention elected as the first permanent trustees of DeLand College: H. A. DeLand, Theodore Shotwell, M. W. Sargent, J. F. Forbes, D. Moore, J. H. Griffith, J. S. Turner, F. B. Moodie, Whitfield Walker, G. F. Drew, P. P. Bishop, H. M. King, E. C. Hood, Elias Earle, and H. S. Osteen.

So closed one era—a preparatory one—and opened another era—a functioning one—in the history of Florida Baptists in their work for education. Since 1881 progress had characterized the movement. It had had no recession. It had gone down no dead-end streets. Each year brought it nearer the goal, and in 1885 the first objective—the assurance of a plant—crowned the process. It is instructive to observe the progressive acts of Mr. DeLand in relation to the project. In a letter, dated May 21, 1884, to F. B. Moodie he *suggests* DeLand as a desirable location for the proposed institution. In another letter, dated February 12, 1885, to H. M. King he offers the *use* of the Academy Buildings for a definite period. In December, 1885, he authorizes the Secretary of the board of trustees to offer to the Convention as a *gift* all the property then belonging to DeLand Academy.

Thus it is clear that Mr. DeLand, the founder of the original school, offered its property to the Florida Baptist Convention on condition that the body raise \$10,000 additional. The Convention by formal action accepted the property as offered, and later history shows that the Convention fulfilled the condition. Thus, history being the witness, Florida Baptists owned DeLand College; and that ownership with its corollary control, the Convention has never signed away.

The Administration of Forbes.

As before stated, Dr. J. H. Griffith was the first teacher in the school; but after two years, finding the work of both pastor and teacher too heavy, he resigned, and in the fall of 1885 Mr. DeLand appointed Dr. John F. Forbes

of Rochester, New York, as president. When the Convention took over the institution, Dr. Forbes was retained. At that time the Baptist membership in the State was listed at 9,840 gathered in 297 churches.

The trustees, as instructed, secured a deed to the property donated by Mr. DeLand, which deed was made in trust to three of the trustees, to be held by them for the Convention until the school could be incorporated when the legislature should meet in the spring of 1887. In the spring of 1886 the citizens of DeLand and vicinity decided to erect a dormitory. They gave liberally and, aided by a gift of \$3,400 from Mr. John B. Stetson of Philadelphia and one of \$1,000 from Mr. C. T. Sampson, finished the building, money enough to operate the school for one year. Mr. Stetson appears here for the first time in the Florida educational picture, and in recognition of his generosity the dormitory was named Stetson Hall.

The situation was duly reported by the committee on education to the Convention at Gainesville in November, 1886. The Convention faced the fact that here were values to the amount of \$35,000 contingent upon the raising of \$10,000 by the denomination. A committee of the board of trustees had raised in interest-bearing bonds \$2,225 during the year. The committee on education recommended that an immediate effort, "here and now," be made to raise the rest of the \$10,000 required to secure for the Convention the \$35,000 in values named above. Pledges amounting to \$2,125 were made by individuals, making a total in bonds and subscriptions of \$4,350.

As the Convention changed the time of its meeting to January, the Minutes of 1888 carry the records for the year 1887. As a few extracts will show, the committee on education was in congratulatory mood. "DeLand University is a Providence. It arose at just the right time to meet the growing needs of our denomination in the State." "While in other States our brethren have, after many trials and much sacrifice, established the academy, and in some of them after many harder trials and greater sacrifice followed with the college, we here have thrust upon us

both academy and college fully organized and wonderfully equipped, considering their very brief existence." On the next day members of the Convention, under the direction of President Forbes, inspected the facilities of the school, and later recorded their impressions in the following words: "Our highest conceptions of the appointments of the University have been far exceeded by personal inspection." This session of the body was held in DeLand.

Two events of importance to DeLand College took place in 1887. In the spring of that year the trustees, acting under the instructions of the Convention, secured from the legislature a charter incorporating the school under the name of DeLand University. From the first report of the trustees to the Convention covering the school year of 1887-1888, we learn some of the provisions of the charter. "It gives the Board power to establish schools of every kind, secures absolutely every such school to the Baptist denomination by requiring that three-fourths of the Board of Trustees shall be members of the Baptist denomination in good standing in their several churches, and that the President of the University shall always be a Baptist. It also relieves the property of the institution from all taxation either for State, county or municipal purposes." At the first meeting of the Board on January 18, 1888, "or as soon thereafter as the papers could be properly executed, the transfer of the entire property was duly made to this Board, the titles being perfect and all papers duly recorded." The charter placed the control of the institution in the hands of a self-perpetuating Board of Trustees. That provision proved to be a time bomb.

The other event of importance related to the \$10,000 pledged by the Convention as a condition of Mr. DeLand's gift. The matter was referred by the Gainesville Convention in November, 1886, to the State Board of Missions. On March 2, 1887, J. J. W. Place, financial agent of DeLand College, reported to a special meeting of the Board, that Mr. DeLand had notified him that unless the Convention's pledge was redeemed by May, 1888, Mr. DeLand would withdraw his offer of the property of DeLand

Academy. On motion of P. C. Drew a committee—H.M. King, N. A. Bailey, A. J. Cone, and J. J. W. Place—was appointed to confer with Mr. DeLand. This committee was authorized to offer, as a guarantee of the pledge, the note of the Board signed by its President and its Secretary, and further secured by individual endorsements, with interest at eight per cent. The minutes of the Board of May 4, 1887, record the result of the conference with Mr. DeLand: "The special committee reported that the plan adopted to secure to the Baptist Convention of the State of Florida the property and \$10,000 offered to it by Bro. H. A. DeLand, was submitted to Bro. DeLand and accepted by him."

"In accordance with the wish of the Convention and for the purpose of maintaining a cordial sympathy with and interest in the University on the part of this body," the Trustees made their first report to the Convention at Ocala in January, 1889. The reasons given in the quoted words indicate that the making of the report was not legally required. The important facts were that the property, real and personal, then possessed by the Board was valued at \$50,700.00, that the receipts from all sources were \$11,374.12, and the student body, representing ten States, Canada, and twelve Florida counties numbered one hundred and three.

Physical Enlargement.

In 1889, at the request of Mr. DeLand, the name of the school was changed to that of John B. Stetson University in recognition of Mr. Stetson's continual generosity to the institution. This was a generous gesture on the part of one whose name the school had borne since its founding. The population of the State was increasing, the Baptist church membership was growing, the school was drawing students not only from a wider area in Florida, but from other States also. It was advancing steadily in stature and in favor with the people. The logic of circumstances called for physical enlargement. The denomination possessed neither the ability nor the will to

provide the needed expansion, but it did have discerning and liberal friends.

In 1892 Mr. Stetson erected Elizabeth Hall. The structure, on Mr. Stetson's instructions, was modeled by a Philadelphia architect closely after Independence Hall in the city of Brotherly Love, and named in honor of Mrs. Stetson. It was furnished by that other constant benefactor of the institution, Mr. C. T. Sampson. Also was erected Chaudoin Hall as a ladies' dormitory. For this building Mr. Stetson gave \$15,000, Mr. Sampson \$5,000, and the citizens of DeLand \$7,000, leaving an indebtedness of \$5,000. Elizabeth Hall was occupied first at the opening of the session of 1892, and Chaudoin Hall in January, 1893.

February 16, 1893, was Presentation Day, at which time the new buildings were formally presented to the Board of Trustees. Circumstances combined to make the event the most notable public occasion thus far in the history of the school. The weather offered a perfect Florida day. Distinguished guests were present. Dr. Chase of Philadelphia, Mr. Stetson's pastor, presented the building on behalf of the donor, and Dr. W. N. Chaudoin, representing the Faculty, received the gift. The other most distinguished speaker was Dr. John A. Broadus, President of the Southern Baptist Theological Seminary in Louisville, Kentucky. He was the evening speaker, and, according to the report of the Trustees, "poured the wealth of his experience and wisdom into the opened souls of the large audience that had gathered to listen to him." Another paragraph in the report adds: "But eloquent as was Dr. Broadus' speech, it was less eloquent than John B. Stetson's deed, or rather deeds. Won by the eloquence of both speech and occasion, and loyal to the impulses of his own heart and mind, he not only freed Chaudoin Hall from all indebtedness but, as the crowning act of his beneficence, gave five thousand dollars for the perpetual endowment of the John F. Forbes Chair."

One cloud shadowed the brightness of the occasion, one minor note subdued the symphony of joy. The President

had gone to North Adams, Massachusetts, to honor the memory of Mr. S. T. Sampson who had fallen asleep. Professor C. S. Farris presented appropriate resolutions to the Convention at Plant City in January, 1894. Mr. Sampson left the University \$70,000, of which \$20,000 was to be kept intact for the benefit of the Sampson Library, and the remaining \$50,000 was to be used at the discretion of the Board of Trustees. "He being dead yet speaketh."

During the school year beginning in 1896, extensive enlargements were made to both Chaudoin and Stetson Halls, affording additional rooms for teaching, dormitory space, and for the convenience of students. Still there were growing pains. Growth is a constant characteristic of life. The most urgent need was for a Chapel to accommodate the increasing body of students, to be an audience room for special occasions, and above all for commencement exercises. Also more space was needed for the library, and for recitation rooms corresponding in size to the classes. The largest recitation room seated only forty-eight, while some of the classes numbered sixty-five to seventy students. Again the unfailing refuge and help in time of need, John B. Stetson stepped into the breach. To the Convention at St. Augustine in December, 1897, Professor C. S. Farris, in reading the report of the Trustees, said: "Mr. Stetson has just definitely announced his determination to proceed at once to erect the wings of Elizabeth Hall. These additions are each to be 90 x 45 feet, and together will occupy considerably more space than the present noble structure. They will be three stories high, built of brick, and finished in harmony with the other parts of the building." The Chapel, with the gallery, would seat from 800 to 1,000 people.

In 1899 there were bright spots also. Mr. Stetson had made several gifts in money amounting to nearly ten thousand dollars, and Mrs. Stetson had established the chair of English. Mention is made of the range of instruction in the University. "Within our institution one may begin in childhood and graduate with a degree that is honored by one of the greatest universities of the

country." The closing phase of the quoted sentence refers to affiliation that had been effected since the last Convention with the University of Chicago, whereby the work of the two schools was mutually credited. This affiliation was dissolved in 1910.

The New Century.

The New Century Movement proposed by the Southern Baptist Convention did not strongly animate Florida Baptists, nor did Stetson University seek to capitalize on its entrance into the twentieth century. Looking back, its friends could see that timely favors, without the help of campaigns or drives, had followed the institution every step of its way. Benevolent eyes, like faithful sentinels, had kept watch over its developing needs, and strong hands had provided for its requirements. As were its needs, so had been its supplies.

The good work continued. The first year of the twentieth century was rich in values to Stetson. A distinct expansion was the organization of the College of Law, the first law school to be established in Florida. During its first year, it matriculated five students; during its second, thirteen. The school today is on the accredited list of the American Bar Association. In November, 1947, hundreds of its alumni returned to their alma mater, in order to honor two graduates of the first law class to receive degrees in Florida. They were Elbert D. Turner and William E. Baker, both of Gainesville. From the first five, they had seen the enrolment grow to a record of 167 for the current year.

On the material side Conrad Hall was added to the group of buildings. This expansion, costing more than \$4,000, was initiated by a gift of \$1,500 from Mr. J. B. Conrad of Longwood, was carried to completion by the special aid of Rev. J. T. Sparkman, and by popular subscriptions. It was designed to house, and to ease the cost of board and room rent for, young men "unable or unwilling to pay the full price" of those items. From an unknown friend came a gift of \$60,000 for a building to house the School

of Technology and the School of Law. This structure was erected in 1902, and after viewing it the donor remarked: "I wonder how you achieved so much with \$60,000." Nothing specially worthy of record marked the year 1901, and no Convention was held in 1902, as that body after meeting in Marianna in 1901 selected Lake City and January as the place and time for its next session. During the intervening period some general improvements were made. Buildings adjacent to the campus were secured and Winters House, adjoining Conrad Hall, was purchased to provide more room for men in the law, normal, and college departments.

It was in 1902 that strife arose between President Forbes and Mr. Stetson. Accompanied by evidence, charges that reflected upon the moral integrity of the president were made. The Board of Trustees completely exonerated Dr. Forbes "from even the suspicion of guilt." The controversy, which provoked much bitterness, was aired in the Lake City Convention in 1903. A set of resolutions, offered by W. A. Hobson, vindicating the President was adopted by the body. But the action of the Convention was not satisfactory to Mr. Stetson and his sympathizers. The result of the feud was that in 1903 Dr. Forbes, resigning the presidency, returned to Rochester, New York. Dean Charles S. Farris, professor of Latin and Greek, was elected acting president, and directed the work of the University until the fall of 1904.

Review and Reflections.

Travelers on an ascending road pause at vantage-points to note the distance they have come, and to talk of incidents in the way. It is fitting for us to pause long enough in this narrative to view in retrospect some facts in the life of Stetson University during the Forbes administration. For Dr. Forbes' first year the attendance was 58; for his last year, 388. He began with a faculty composed of himself and one assistant; he ended with a faculty of thirty-six. The property, real and personal, in 1885 was estimated at \$35,000; in 1904 there were 14 buildings

valued at \$300,000, an endowment of nearly \$250,000, and a library of 13,000. It is evident that the essentials for an institution of learning, "bricks, books, brains," were found in DeLand.

The institution was mindful of its religious character and mission. The reports reveal a spiritual tone, ascribing the fortunes of the school to the favors of a kindly Providence. In selecting members of the faculty, the President had been careful "to engage men and women whose character should be their best teaching power." In one report, after speaking of a personal canvass of the student body by the faculty, he concludes: "There is, I believe, an earnest and successful effort on the part of the faculty and Christian students to create a genuine and stimulating spiritual atmosphere in the University." Services, attended by faculty and students, were conducted in the Chapel on the morning of every school day; and vesper services, at which attendance was optional, every Sunday afternoon. Both the young men and young women engaged in various devotional activities in the public halls and in the dormitories during the week.

We are impressed by the fact of how largely thus far the University had been, and still was, dependent on the North. Its president, Forbes, its chief benefactors, DeLand, Stetson, and Sampson, were all northern men. The majority of its teachers and many of its students were from the North. This was not sectionalism; it was necessity. The Baptists of Florida during the period under review could not provide the money, the students, or the teachers required to maintain the institution on a high level. The strong were in a Christian spirit bearing the infirmities of the weak.

Never were a people more favored in their educational ambitions than were the Baptists of Florida. From early days the desire and need for a denominational school were felt and often expressed by the Baptists; but after thirty years of organized life such a project was clearly beyond their abilities. That at such a time three men of wealth and of altruistic spirit from a distance should meet in a

small settlement and interest themselves in establishing an institution under the control of people of the Baptist faith, constitutes one of the coincidences, providences, and romances of church history. At a time when independent effort by Florida Baptists would have resulted in total failure or in a school inadequate to the needs of the day, Providence provided the means of filling the void in their organized denominational life.

The Administration of Hulley.

Lincoln Hulley was born in Camden, New Jersey, May 3, 1865. In Chester, Pennsylvania, he attended public schools until he was ten years old. During the next seven years he worked in the cotton mills of that town. Then his Sunday School teacher, sensing promise in the youth, persuaded him to return to school. After a course in a preparatory Baptist school, the youth attended Bucknell College, graduating in 1888; thence to Harvard, graduating there in 1889. He spent the next three years teaching in Bucknell. In 1892 he entered the University of Chicago, specializing in the Bible under Dr. William R. Harper. Returning to Bucknell, he taught there until 1904, in which year he was elected president of John B. Stetson University, succeeding Dr. Forbes.

On the basis of his academic training and experience in teaching, it is evident that the new president was a man of superior qualifications. Dr. Hulley, ranging widely in the fields of knowledge, made their riches tributary to his intellectual stores; and, being an engaging speaker, he was in wide demand as a lecturer on many subjects. The committee on education, reporting to the Convention at Jacksonville in January, 1905, stated the general conviction: "We feel that we have in him not only a man possessed with breadth of culture and scholarship, the charm and eloquence of the orator, the tact and ability of the executive, but one to whom belongs the high and noble mindedness and deep spirituality of the Christian gentleman."

Some years later in a report to the Convention, Dr.

Hulley stated his theory of Christian education. It was a broad and an inclusive policy; and, as it influenced the viewpoint and the technique of instruction on the Stetson campus, it seems logical to set forth that philosophy at the door of his administration. To spacious and spiritual minds it was not new even then, but its significance has not yet entered the soul of the average person. Its implementation would answer the prayer: "Thy will be done in earth, as it is in heaven." Dr. Hulley's view is epitomized in this sentence: "Education is an essentially sacred thing." The theory, therefore, stresses the necessity for the Christian viewpoint and accent in the teaching of all subjects embraced in a college curriculum. A college teaches psychology, logic, pedagogy, botany, mathematics, biology, law, music, and the fine arts. "Now some one may say that there isn't anything religious about that. I reply that it is all religious; that we need to spiritualize common things." The view embodies Paul's precept and principle, that in all that one does he may, and should glorify, God. It is the function of Christian education to lead the minds of men to see the inclusiveness of the spiritual. The securing of that end, therefore, demands that professors in all denominational institutions should be selected for the soundness of their Christian characters, their faith, their reverence, and their devotional attitudes of mind.

Propitious Years.

President Hulley's first account of his stewardship was made to the Convention in Jacksonville in January, 1905; and, while modest and brief, it was cheerful and hopeful. One ground of assurance lay in the scholastic standards of the school, maintained by its affiliation with the University of Chicago and on such a level that full credit was given in Chicago for work done in DeLand. This high ideal was designed not only to give Stetson's students the best in education, but also with a view to elevating educational standards in the State. "The authorities at Chicago jointly with those at Stetson devised the course of study and it is strictly of a superior brand." The President

attributed the increased enrolment to the high provisions made at Stetson; parents wish their children to have the best available in education.

Because of the controversy and division of opinion over Dr. Forbes, Stetson was perhaps resting under some handicap in public esteem when Dr. Hulley took the helm. We see an allusion to the situation in his words: "Stetson has had many friends in the past. It has always needed friends and always will need them. Just now it needs the old friends more than ever." "The darkest storm clouds, it is hoped, will roll away." "Talk the University up—not down. Turn your faces to the future, not the past." The Convention by rising vote extended to Dr. Hulley its appreciation and its promise of support.

The dulcet tones sounded in President Hulley's first report were continued, even more mellifuously and voluminously, out of his second year. His description of the situation was rhetorical: "The clouds that then hung over the University began to break. The sun is now shining on it full and clear; the sky was never so blue or so full of hope. Everyone at the University has been quickened and revived." Attendance in the college departments was the largest yet registered. Gifts, ranging from \$16,000 by Mr. Stetson to lesser donations from dozens of friends, testified to the mounting interest in the institution. Religious life on the campus was not only safeguarded, but actively promoted through various agencies: Chapel service every morning led by the President, attendance mandatory; vesper service every evening with the President speaking; two Christian Associations, one for the young men and one for the young women, conducted by the students; church and Sunday School attendance required of all sub-collegiate boarding students under twenty-one years of age; and a voluntary prayer circle with activities growing out of it.

Through the many preferences given to Florida students, the authorities declared that Stetson's primary mission in education was to the State. Thirty-two tuition scholarships were offered annually to graduates of sixteen

Florida high schools; scholarships were given to the children of all Florida Baptist ministers engaged exclusively in ministerial service and to all endorsed candidates for the ministry; a low rate of board was allowed in Conrad Hall to fifteen worthy Florida-born boys; a loan fund was forming for the benefit of Florida boys; the Stetson and McBride scholarships were used for Florida boys and girls; and thirty positions of service, whereby they paid their tuition, were assigned to Florida students. From all of which it is evident that, while the doors of Stetson were open to all regions, Florida was the field to which the institution was educationally obligated.

We note that the Board of Trustees, in order that all phases of the situation may be publicized, emphasize first one aspect and then another of the institution. In 1907 Dr. Hulley reports a partial inventory of its possession of various kinds. The school had a solid foundation, one proof of which was that Mr. Stetson always refused to assist any enterprise which in his opinion did not represent a sound investment. With a registration of 384, the attendance had climbed beyond that of 1901, the peak year. The physical equipment was admirable; the endowment, creditable. "Our work is liberally provided for" and "prospers beyond our desert."

Thus Stetson could give thanks in all things; but still, with its equipment, endowment, registration, four colleges and five schools with many chairs in the departments, it could not be content. It had been organized with a view to an undetermined future, and must, therefore, be prepared for an expanding future. Hence its further needs. Dr. Hulley's homely illustration of the situation was that of a growing boy whose garments, large enough for this year, would by a natural process not fit him next year. One special need was in prospect of realization. Mr. Carnegie had promised \$40,000 for a fire-proof library building, and Mrs. Stetson had promptly matched that gift with another \$40,000.

President Hulley closed his report at Bartow with these words: "And now what we want is the united sympathy

and support of the Baptist people of Florida for their school—the John B. Stetson University.” Was it getting that desired sympathy and support? Since it is evident that the University was endeavoring to render a worthy educational service to the State, and to Florida Baptists in particular, it is only fair to record what help the denomination was giving to the school financially. The facts reveal an unbalanced situation. The Convention treasurer’s reports for the years 1904-1907 show that the State Board of Missions had sent only \$1,232.83 to the University. This amount included interest on the note, what was sent directly, and what was contributed in aid of ministerial students. From the viewpoint of the Board, the facts should be interpreted more as a lack of ability than lack of interest in the institution. The church membership in the State was fewer than 30,000, the income of the Board was limited. The demands upon that Board for State missionaries, for erecting and repairing buildings, for the Orphanage, for aged and indigent ministers, for Home and Foreign Missions, were very heavy; and there were no supernatural hands to multiply the few financial loaves, so that all needs could be filled. And perhaps some deemed Stetson’s resources ample to its needs, and further it may be that a situation to be discussed under the next division served to reduce the volume of contributions.

A Period of Controversy.

Although this controversy had been running concurrently with the recent course of Baptist history, we, in order that it might be presented topically, made no mention of it in chronological order. Like a malignant affection, an unsatisfactory relationship between Stetson University and the Convention was coming alive and demanding adjustment. It was the most disrupting and estranging issue that has arisen in the normally even tenor of Florida Baptist life.

The transactions of the Jacksonville Convention, 1885, show that DeLand Academy, the original school, became the property of the Florida Baptist Convention. But the

Convention was not controlling its property. When the first Board of permanent Trustees was elected in Jacksonville, 1885, the Convention instructed that body to have the institution incorporated, but it seems that the instructions were not specific on certain points. When the Trustees had the school incorporated in 1887, the charter provided that the President should *ex officio* be a trustee of the University, that the Trustees should elect their successors in perpetuity, and hold their offices without any express limitation of time. There is no record that the Trustees informed the Convention of the nature of the charter secured. The Trustees thus had in their hands the entire assets of the institution, and the charter deprived the Convention of any voice in the election of those Trustees, and thereby of any power in the management of the school.

Early Dissatisfaction.

The objectionable features were soon detected; and, as these were known to be contrary to the wishes and expectations of the Baptists of the State, displeasure began to manifest itself early. In 1888, the year after the charter was granted, evidence of dissatisfaction appeared. On the minutes of a session of the State Board of Missions in Gainesville on April 4, 1888, is the following record:

The report of the Special Committee on Deland University was read and after remarks by different brethren, it was voted that a committee, consisting of J. H. Gass, J. S. Turner, and A. J. Cone, be appointed to meet the Board of Trustees of the University and confer with them relative to the status of the University toward the Convention.

To the next meeting of the State Board, in Gainesville also, on July 4, 1888, that committee reported as follows:

The Special Committee appointed to confer with the Trustees of the University made their report, and the report was adopted. The report is on file with the secretary.

As the report was merely filed, we infer that the conference did not achieve any results, and also that the Board did

not desire to provoke an open controversy at that time. The body was exploring the situation and dealing with it prudently. However, the matter was not at rest. Evidently that is the meaning in what the committee on education said in its review of the history in 1908: "From this time on (July 4, 1888) there have been protests against the self-perpetuating feature of the charter, and efforts have been made from time to time to have it changed." But the records do not show that the matter was brought up officially by either the State Board or by the Convention.

Peaceful Adjustment Sought.

But the fires of dissatisfaction were not extinguished; they were merely banked. Leading Baptists kept in mind that the Convention was being deprived of its rightful authority over the University. Come 1904, with the Convention meeting at Kissimmee, the hour for further action had arrived. On Friday morning, January 15, C. A. Carson presented the following resolutions:

Resolved, That it is the sense of this body that the Florida Baptist Convention should have some voice in naming the trustees of Jno. B. Stetson University when vacancies occur, and to this end, be it:

Resolved, That the President of the Convention appoint a committee to confer with the trustees of the University with a view to accomplishing this result, and to report the best method of bringing it about to the next Convention.

President Rogers named as the committee: C. A. Carson, C. S. Farris, W. B. Hare, J. L. Jones, and L. D. Geiger.

This committee met with a committee from the Board of Trustees of the University in Deland on March 15, 1904. The results of that conference were embodied in a series of proposals to the Convention and the Trustees respectively, the main features of which were as follows:

That whenever trustees of Stetson University are to be elected, the election shall be made by the Board of Trustees of said University, and that the names of all trustees so elected shall be reported to the Florida Baptist Convention for their confirmation, and that no trustee shall

continue to act in such capacity unless he shall be confirmed by said Convention at its first session after his election.

That trustees, except as hereinafter provided, shall hold office for a term of **seven years**.

When these suggestions are agreed to by the Florida Baptist Convention and the Trustees of the John B. Stetson University, we recommend that each of said bodies appoint a committee of three to have necessary changes made in the charter, to carry out these ideas.

This report, made to the Convention in Jacksonville, 1905, was adopted without discussion, and, pursuant to the third suggestion, the chair appointed C. A. Carson, L. D. Geiger, and C. S. Farris as the committee to secure the formal consent of the Board of Trustees of the University to the proposals and to have the necessary changes made in the charter.

When the matter was presented to the Board of Trustees in February, 1905, it was without discussion indefinitely postponed by that body. Feeling at first rebuffed, the committee later came to see that there were good reasons for the postponement. The Convention at Bartow in 1906 adopted a recommendation of its committee, that another committee be appointed to continue efforts to effect the ends desired by the Convention. The question came before the Board of Trustees again on April 19, 1906, at which time W. A. Hobson, a member of the Board, offered a resolution which, with the exception of the vote of the President, was unanimously adopted:

Resolved, That we, the present Board of Trustees, realizing the importance of the good will and cooperation of the Baptist people of the state to the well being of the University, and in consideration of the expressed wish of the Baptists of Florida, and of Mr. Stetson himself, do extend to the Florida Baptist Convention, a body corporate, the privileges of nominating three persons for each vacancy that may occur in the board of trustees of John B. Stetson University, after the new Board has been created, as hereinafter provided, and from these nominations the trustees will elect a number to fill the vacancy.

In a session of the Board on May 3, 1906, President Hulley

led in an attack which defeated the execution of the resolution.

Legal Adjustment Attempted.

But the Baptist statesmen were not going to be deterred by one defeat. In its meeting at Live Oak in January, 1907, the Convention renewed in stronger terms the battle to obtain authority over its property. W. S. Jennings came up with a set of resolutions which, after some amendment, was adopted. The first asserts the fixed opinion that the properties of Stetson University belong to the Convention. The second recites some pertinent history to that effect. The third embodies the core of the contentions and the demands:

Resolved, Further, That the State Board of Missions of the Florida Baptist Convention, incorporated, be and they are hereby authorized, empowered and directed to procure amicably, if possible, otherwise before the courts or the legislature or both, as is found advisable, an amendment to the charter of John B. Stetson University in such form and manner as may be determined, embracing the following particulars:

(a) Fixing the term of office of the Trustees for a short period of time.

(b) Providing for expiration of present terms of office of Trustees.

(c) Providing a method for the election of the Board of Trustees.

(d) Providing for the eligibility of the Trustees of the University, making ineligible the executive officer of the University.

(e) Providing manner of amending the charter of the University in the future.

The above are the views and beliefs of this Convention and are respectfully referred to the State Board of Missions, to investigate the legality of the same and act in accordance with their findings, and we hereby give said Board authority and discretion to act in this matter for and on behalf of this Convention.

Complying with the instructions thus given, the State Board of Missions sought to effect the desired ends in an amicable manner, but the President declined to consider

any arrangements for closer relations with the Convention. Whereupon the Board, acting upon its further instructions, carried the matter to the legislature, causing bills to be introduced in both the House and the Senate to secure by law the purposes of the Convention. The House by a large majority passed the bill, but the Senate, because of the influence of President Hulley, defeated it.

The Convention had boldly cast the die and crossed the Rubicon, but had lost the battle that ensued. For the time being it was at the end of its row. Like Peter, it confronted an iron gate which, neither of its own accord nor by force, would open. Repulsed alike in its appeal to reason and in its recourse to law, the Convention stood with face against a stone wall. Further advance required a change in direction. Therefore, turning from Stetson, the body sought to implement its educational program through another project. The story of the new enterprise—its auspicious birth, its impoverished life, and its honorable death—is told in the next section of this chapter. Since this history is concerned in the main with the Baptist life channeled through the Florida Baptist Convention, we do not include the story of Stetson University during the years that it operated apart from the Convention. We take up the trail again at the point where negotiations for reunion began.

The Reunion.

The issue of control between the Convention and Stetson University brought to the surface convictions and emotions basic in the constitution of human nature. Advocates of the Convention's view felt strongly about the law and the morals involved in the question. With the collapse of Columbia College, it required the grace of humility to go back to the crossroads, and to turn their faces again towards the University, but zeal for a righteous cause rises above personal feelings.

A recommendation to the Convention, offered by C. W. Duke as a substitute for one made by the committee on

education, and adopted by that body at Tampa in January, 1919, reads as follows:

Resolved, That a committee of six be appointed by the Chair, three from the Board of Trustees of Columbia College and three from the Convention at large, to confer with the President and Trustees of John B. Stetson University, with power to act in conjunction with the State Board of Missions and the Trustees of Columbia College, looking to closer relations between the University and the Convention.

That committee, composed of W. A. Hobson, C. W. Duke, W. L. C. Mahon, J. L. White, Frank Bentley, and G. W. Scofield, having soon reached a tentative agreement with the President and Trustees of the University, presented the arrangements to a special session of the State Board of Missions. The terms, not being satisfactory to the Board of Missions, were rejected, but the committee was instructed to continue its efforts to reach an understanding acceptable to both parties. Terms were eventually agreed upon, and the State Board instructed its Secretary to prepare and to sign such articles as would in his judgment safeguard the interests of the Convention and also be acceptable to the President and Trustees of the University. On July 11, 1919, articles were formulated and signed in duplicate by Lincoln Hulley, acting for the trustees, and S. B. Rogers, acting for the Florida Baptist Convention. W. A. Hobson and Julien S. Rodgers attested the signatures.

The provisions most vital to the Convention are contained in the following extracts from the articles of agreement:

That a majority of the Board of Trustees of John B. Stetson University shall ever be resident Florida Baptists, identified with Florida Baptist Churches and affiliated with the Florida Baptist Convention.

That the majority shall be attained at the earliest practicable moment consistent with the regulations now governing the Board of Trustees of said institution.

That at least three Florida Baptist Trustees shall be

added to the number of Florida Baptist Trustees already connected with the Board within twelve months.

Since the authority to elect members of the Board of Trustees of said institution is lodged in the Board itself, it is further agreed that the Board of Trustees of John B. Stetson University will not elect to membership on said Board a Florida Baptist Trustee until such person shall have first been approved by the Florida Baptist Convention.

In return it was agreed that the Convention would throw its whole influence, moral, religious, and financial, to the support, maintenance, and development of the University; and that all rights, courtesies, and privileges possible would be granted by the Convention to the officers of the institution. The agreement, made a part of the report of the State Board of Missions to the Convention at Jacksonville in January, 1920, was adopted with the adoption of the report. The committee to consider nominations for Trustees of John B. Stetson University under the new arrangement made their report through W. L. C. Mahon:

The Trustees of Stetson University present the names of Doyle E. Carlton, Frank Bentley and S. B. Rogers for Trustees of the University, to be elected at their regular meeting in February (next). Your committee unanimously recommends the approval of these three brethren.

Thus, like a pair divorced on grounds of differences incompatible at the time rewed, the Convention and Stetson University reunited in the common cause of Christian education in Florida. So far as the records tell, the reconciliation was accepted with a quiet and deep satisfaction. There was no fanning into flame of the dying embers of past disagreements. The only jubilation staged over the settled issue occurred next morning after the adoption of the agreement when President Hulley appeared before the body. As Hulley was coming forward, Dr. J. L. White said: "This is an epochal moment for this Convention. We are about to hear from Lincoln Hulley, President of our own institution, John B. Stetson University at DeLand;" and on a suggestion by Dr. White the Convention greeted President Hulley by rising and singing,

"Blest Be the Tie that Binds." His report contained two statements specially relevant to the occasion:

The Trustees of the University hereby send greetings to the Baptist Convention and to the Baptist churches over Florida, rejoicing in the happy solution of the most important problem that has puzzled everybody for the past eighteen years. Let us look forward hopefully now to better things in the history of Florida Baptist education.

Felicitations over the harmony existing between the Convention and the University were, naturally, recurring episodes during several years following the reunion. To the Convention in December, 1920, the committee on education said: "It is a glad day which brings its return to us." "The University is glad to get back among Baptists;" in 1921 President Hulley: "We rejoice in all these happy relations, and pledge the co-operation of the University to the people of the Convention and the churches in the work of the denomination;" and in 1923 Professor W. S. Cordis: "For several reasons it is a pleasure to me thus in thought and word to link together the Florida Baptist Convention and Stetson University;" and as to the religious results of the reunion he continued: "The short time since the re-affiliation of Stetson and the Convention has seen marvels accomplished in this respect." Thus the renewed fellowship was like the oil that ran down upon Aaron's beard, like the dew of Hermon upon the mountains of Zion.

Life on the Campus.

The main facts relating to the life of the University over a period of several years are here presented topically, thus avoiding the repetitions in a merely chronological order. Scholastic ideals were central in President Hulley's conception of education. In his casket of purposes he took occasion to assure the Convention in Miami that the standards set up in 1927 through affiliation with the University of Chicago had been maintained; and that, though the affiliation had been dissolved in 1910, the standards had not been lowered. The University's "credits and its diplomas and degrees are accepted at Harvard, Yale,

Princeton, Michigan, University of Chicago and all other Institutions of learning throughout the entire United States." The quality of work would not be sacrificed for the sake of a larger number of graduates. In keeping with the policy of providing the best, the law school, with five instructors, was put on a three-year basis.

President Hulley recognized Stetson not only as a religious school, but also as a denominational institution. "It is a Christian Institution of high grade under Baptist auspices, vitally and organically connected with this Convention." "Its teaching is in harmony with the fundamental doctrines of our Church. Its spirit is religious without being unwholesome or fanatical." "We welcome all the spiritual quickening the churches and the Convention can give us." The students had various organizations through which they nourished and implemented their religious life.

Social life on the campus was a matter of comment and concern. Under this head may be placed co-education. Such had been Stetson's policy from its beginning; and, while the policy was still an open question in some conservative quarters, Dr. Hulley warmly approved it, believing that it solved more problems than it created. "The men become more refined, more gentlemanly, more courageous, more honorable, more considerate of women by associating with them in college classes and young women become far less morbid and peculiar." (That they should be characterized as "morbid and peculiar" causes us to wonder what sort of young women attended Stetson University. We have observed that college girls as a class are very lively and wholesome). While conceding that the thirteen fraternities on the campus caused some snobishness and entailed some extra expense to members, Dr. Hulley believed that the advantages far outweighed the disadvantages, morally, culturally, and intellectually. The vitality of boys and girls, stimulated by association, demands an outlet for its energies. A desire for social activity in each other's company animates them. Hence the old question of dancing was present on the campus.

The University did not permit it at any time between the sexes on its premises, and in 1921 forbade the young women to dance among themselves. Not everybody approved such restrictions, and the prohibitions caused some adverse criticism and some losses in students; but the policy was in accord with the views of Baptists in general. The tradition has continued in force on the Stetson campus to the present time.

Compared with those of the average Baptist college, the assets of Stetson were large. It had more than one million dollars in endowment; but growth in the student body, an increase of eighty-five in 1926, and the increased cost of education kept its needs ahead of its supplies. In the reunion agreement the Convention had promised to throw its financial support to the institution. The measure in which the Convention had lived up to its pledge appears in its contributions over a period of years:

1921	\$27,190.11
1922	24,889.43
1923	26,226.01
1924	31,579.15
1925	14,325.04

In that the University "is one of our Baptist agencies for uplifting Christ, and for inculcating Christian ideals," the Board of Trustees looked upon these gifts as a part of the Convention's missionary work as truly as those gifts designated distinctly as missionary in the State program. The mission of the institution was to leaven all areas of society with Christian principles, which is certainly one meaning of the phrase, the kingdom of God.

As it is futile to be answering charges that nobody is making, it is a reasonable inference that some statements in the report of the Trustees in 1926 rested against a background of adverse criticism. One item related to the number of Baptist students as compared to other denominations. We note the same complaint in a later year also. There it is stated that of more than a thousand students from Baptist families in higher institutions in the State, only ten per cent were in Stetson. The answer

was why should not other faiths patronize the school. Stetson's ministry is not limited to Baptists. Baptists do not believe in "close communion" in education. Moreover, persons of other denominations had contributed largely to its equipment. As proof of this fact Dr. Hulley one year later made this statement: "The last four buildings, all of them solid and substantial structures, have been contributed by Presbyterians." As to the limited number of Baptist students, the answer in effect was: "Here are the privileges, let Baptist boys come and use them; if they do not, whose fault is it?" Another item of criticism was the number of students from the North as compared with the number from Florida. The answer was that, since the proportion of funds coming from the North was five times greater than the funds contributed by the State, we should take "a very kindly view in regard to those terrible people, who come to Stetson." A third complaint was that the rates were too high. The answer was that the rates at Stetson were lower than those of other institutions not equal to Stetson in scholastic standards; and, barring tuition, were lower than the rates in State-supported schools. "It is much easier," says Beaconsfield, "to be critical than to be correct."

Convention Moves for Fuller Control of Stetson.

To this same Convention at Lake City in December, 1926, A. M. Bennett presented a resolution calling for a committee to consider the relations between the body and John B. Stetson University. This committee, composed of C. W. Duke, J. E. Martin, W. T. Gary, G. J. Rousseau, and Lee McBride White, reported back to the Convention next day. The main elements of the report follow:

Whereas it is our sincere desire to make Stetson the great Baptist University of the state; and

Where as it would be most difficult with the disappointment felt by so many in the way our contract with the University operates; therefore be it resolved:

1st. That a committee of brethren, who are not in any way related to the University, be appointed to confer with the Trustees, looking to an arrangement whereby

the University will be brought under the control of the Florida Baptist Convention, Inc.

2nd. That, if this can be accomplished, we raise for the University, the sum of One Million (\$1,000,000) Dollars in five years, not including the amount already given by this Convention to the University.

3rd. That the funds accruing to Education, through our denominational budget, be held intact and in trust by the State Mission Board until such adjustment of the relationship between the University and the Convention will permit of this enlargement of our educational program; this paragraph not to apply to this year's budget.

The committee appointed, consisting of George Hyman, G. J. Rousseau, Lee McBride White, and M. Jamerison, held its first meeting with a committee from the Board of Trustees in February, 1927, and two other meetings were held before the next session of the Convention in Bradenton in December, 1927. The various recommendations are too long to quote here in full; but, breaking them down and unifying them, we find that they fall into two fairly well defined groups. One group deals with the matter of bringing Stetson into more direct relations to the Convention. One means was to amplify the original agreement on the election of Trustees by adding these words: "in the following manner—the Convention shall present three nominees for each vacancy from which the Board shall elect one; provided that, if a nomination satisfactory to the Trustees is not made, the Trustees may call for further nominations until satisfactory names are presented." We observe that this reverses the order in the agreement of August 11, 1919. By that agreement the Trustees took the initiative and the Convention confirmed or rejected the work of the Trustees. Another recommendation had to do with Florida Trustees. These should be properly distributed over the State, no association to have more than two, no church more than one, the DeLand church excepted and that with a limit of three. With respect to the Florida Trustees it was added that if they could not attend Board meetings, they should resign; and if they did not resign, the Convention reserved

the right to remove them. A third recommendation requested the Board of Trustees to include in their annual report to the Convention "statistics, finances, and other matters of interest." A fourth proposal was that a standing committee of five, to be known as the Stetson University Advisory Committee, be created to represent the Convention in its relations to the school *ad interim*, and to report to the Convention annually.

The following group of recommendations deal with the religious life of the University. In no event should a teacher be employed who was not a member of an orthodox evangelical church; and, more specifically, a Baptist, emphasis should be given to the religious life on the campus by engaging only Baptist teachers as far as practicable, by having the evangelistic services in the University conducted by Baptist ministers, and by using the million dollars recommended to be raised for religious purposes such as endowing ministerial education, instruction in Bible and missionary subjects; and in erecting buildings for religious education and a dormitory for ministerial and missionary students.

The appointment and work of this special committee show several things: a sincere desire to advance the interests of education, the will of the Convention to bring the University under such control as would satisfy the Baptists of the State, and a purpose to give religion its proper place and emphasis on the campus. At Bradenton on December 13, 1927, all the recommendations of the committee were adopted by the Convention. The inscription on George Washington's sundial read: "I record only sunny hours." Barring unforeseen developments, it would seem that the Florida Baptist education sundial would have only sunny hours to record as a result of the relationships just established between the Convention and the University.

The Convention in Miami, 1928, elected Dr. Hulley President. Apart from his qualifications for the position, there were doubtless collateral motives for this action. As head of both organizations, he would be a symbol of

the peace and unity existing between them, and his dual relationship would be the means of strengthening on a personal basis the bonds between the institution and the Convention. As a further gesture in the same direction, the constitution of the Convention was amended in 1929, providing that the President of the University should be a member of the State Board of Missions. The report of the Trustees assured the Convention that they were in full sympathy with the recommendations, and that the practical difficulties of putting the agreements into operation had disappeared.

President Hulley's Final Years with Stetson.

The remaining years of Dr. Hulley's administration included the great depression which began with the crash of the stock market in 1929—a disaster that left economic devastation in its path. Conditions obtaining in that period, noted elsewhere in this volume, are not repeated here. The attendance was not greatly affected. Because of its solid foundation in endowment and of wise executive management, not only was the University not shaken, but important additions to its physical equipment were made. In 1930 a second athletic field was completely equipped for all outdoor sports and a new gymnasium for men was completed. On the suggestion of alumni participating in the movement, the new field and the new gymnasium were named for the President. The Cummins gymnasium was turned over for the use of the young women. A speech-arts building and chapel, made possible by the generosity of such friends as Mr. F. W. Beaver, Henry Stetson, and others, was opened on the Beaver Quadrangle. This provision was a notable addition to the cultural life of the school.

In the Conventions at Orlando, 1931, and at Daytona Beach, 1932, the only references to the University were those made by the committee on education. During 1932 from several ministerial students came charges that certain ideas they had heard at Stetson were Scripturally unsound. It was alleged that some of the professors held

modernistic views of the Bible, and that one other professor had expressed his belief in the animal origin of man by evolution. Other charges were based on lectures heard under the auspices of the school. In 1930 the Stetson Forum, promoted by Dr. Robert S. Holmes of Daytona Beach, was instituted. Chosen speakers delivered a series of lectures at strategic points in the State, and at the University on Monday afternoons during the school term. Student attendance was required. The editor of the *Peking Journal*, who disclaimed being a Christian at all, had said that all the missionary money spent in China was wasted. A woman, graduate of Columbia University, had said that girls had as much right to smoke and carry their pocket flasks as boys had. A reformed Jew had said that the stories of the Old Testament patriarchs were only fairy tales, and had ridiculed the death and resurrection of Christ. A Christian Science lecturer had been allowed the use of the Chapel.

Inasmuch as President Hulley had declared in his report as recent as 1927, "The Bible is the basis of all our teaching at Stetson. Nothing would be tolerated at Stetson contrary to the Bible. In the organizing of its various departments Stetson insists that the teaching in the department shall harmonize with the Bible," one is surprised that any grounds for such charges could be found on the campus. On April 2 Dr. Hulley, in an informal meeting with some members of the Executive Committee of the State Board in Secretary Brittain's office, discussed the complaints of the ministerial students. He denied that he had thrown doubt upon Genesis in its present form being the inspired word of God, and stated that if any heresies were being taught in the classrooms, he did not know it. He regretted the objectionable features in the lectures and promised that such would be eliminated in the future, and also admitted that permitting the use of the Chapel for a lecture on Christian Science was a mistake.

Nevertheless, on April 20, the Executive Committee appointed a special committee to investigate the charges

made by the ministerial students. On May 9 this committee reported back to the Executive Committee the charges that had been brought to their attention. After the committee had been discharged, F. C. McConnell moved that the Executive Committee recommend to the State Board of Missions that, at a meeting to be called during the session of the Southern Baptist Convention in St. Petersburg, a statement of Christian principles be prepared and presented to President Hulley, with the request that the Faculty and the President of Stetson sign such articles as might be agreed upon. Dr. McConnell was asked to draw up such a statement as he had in mind.

On instructions by the Executive Committee, Secretary called the State Board to meet on the afternoon of May 14 in St. Petersburg. The communications received by Dr. Brittain and also the report of the special investigating committee were read to the body. On motion Dr. Hulley was asked to make such statements as he desired relative to the whole situation. During the course of his informal talk, various questions were asked by members of the Board. Evidently the statements and explanations of Dr. Hulley were satisfactory, as the records do not show that the suggested articles of faith were presented to the President or the Faculty for their signatures. The disturbance was not brought before the Convention.

Thus the haze in the atmosphere over Stetson was dissipated; but the rumors spread widely over the State and the disavowals never overtook the rumors. The little episode, in our opinion, cast shadows into the future that it took years to dispel. It bred a suspicion that was but slowly replaced by returning confidence.

The sun of 1933 broke and beamed brightly over Stetson University. The year of its Golden Jubilee had arrived. Fifty years it had served the Baptists, the State, and the nation. Beginning with a church basement as its domicile, it had acquired an extensive and attractive campus adorned with buildings of commanding beauty admirably adapted to educational processes. From one teacher as its faculty, "it has expanded until it now includes two

colleges of 15 departments of higher education." From the original thirteen pupils, the attendance had grown to hundreds. From none, its endowment had mounted up to more than a million dollars. More than 122,000 Baptists in Florida looked upon it as their institution. Thus it was fitting that Stetson's Golden Anniversary should, as was Israel's in olden days, be trumpeted abroad. It was.

The local paper, the *DeLand Sun-News*, devoted a large part of its space to features of the celebration, including a picture of President Hulley, a sketch of his administration, and articles on the presence of prominent alumni. A play was staged, many dinners and social functions adorned and enlivened the hours. Governor and Mrs. Dave Scholtz, former Governor and Mrs. Doyle E. Carlton, Judge Louis Strum, Hon. Bryan Jennings, and many other prominent persons lent grace and dignity to the occasion. Altogether it was a high day in the life of the institution. It was like a blossom on a stem that had been growing long. The event was a sounding board that echoed far and wide the history and achievements of Stetson in the educational world. The Baptists of Florida were proud of the fact that it was their school, and of the quality and volume of education its program had provided during its long career.

Death of Dr. Hulley.

On January 19, 1934, President Hulley, having led the chapel service as usual, worked in his office until noon. By noon of the next day, Saturday, he was dead from a heart attack. In order that his children might have time to reach home, the funeral was delayed until Wednesday after his death. It took place in the chapel of Elizabeth Hall at 2 o'clock. From 10 o'clock in the morning until noon, a constant procession filed past the bier. The Chapel seating 1,200 people, was taxed to its capacity. From 1 o'clock to the hour of the funeral, organist Matthew Slater played a group of Dr. Hulley's favorite compositions.

Many distinguished visitors were present. Among them were Governor Dave Scholtz, former Governor Doyle E.

Carlton, Attorney General Cary D. Landis, Adjutant General Vivian Collins, Judge J. Ollie Edmunds, Judge Reed, Dr. Hamilton Holt and Dr. J. J. Tigert, presidents respectively of Rollins College and of the University of Florida. Both the Senate and the House adjourned, and many members drove from Tallahassee to attend the funeral. Beautiful floral tributes from institutions, persons, and organizations banked the platform. Behind the pulpit the President's vacant chair was draped with the robes and hoods of his academic honors.

Dr. Luther B. Grice, pastor of the First Baptist church of DeLand, after reading appropriate Scriptures and leading in prayer, introduced Dr. Claude W. Duke, a life-long friend of Dr. Hulley's, who delivered the funeral address. He spoke eulogistically of his departed friend as a man, a theologian, and an educator. "He was," said the speaker, "a thinker. He was a scientist; he was a theologian; he was a statesman; he was a business man. He was the most versatile man I ever knew. He was at home everywhere." As the casket was borne from the chapel, the refrain of familiar hymns sounded out from the Eloise chimes. The body was taken to a receiving vault in Daytona Beach, and later placed in the Hulley Tower when that structure had been completed.

Home is the sailor, home from the sea,
And the hunter home from the hill."

The Administration of Allan.

"The great men pass. We stand appalled and say,
'How shall we live, when these have left our day?
How shall we fight, when splendid leaders fall?
How work, when silent is their bugle call?' "

The answer to such questions is that When Moses falls at the front, the Lord has His Joshua in reserve and prepared to assume the leadership. After much prayer, thought, and search, the Trustees of Stetson elected Professor Allan of Waco, Texas, to succeed Dr. Hulley. William Sims Allan, born at Hico, Texas, in 1888, received the bachelor's degree from Baylor University in 1912, the

master's degree from Columbia University in 1915, and the degree of doctor of philosophy from the latter institution in 1923. Then taking up teaching in his first alma mater, Baylor University, he served there successively and successfully as instructor in Latin, professor of secondary education, dean, vice-president, and acting president. Thus he came to Florida an experienced educator and administrator. Dr. Allan is genial in nature, friendly in manner, and generous in his attitudes. His open countenance is an index to his benevolent personality. He began his work in September, 1934; and the impression he made, both on the campus and beyond, is reflected in the report of the Trustees to the next Convention: "In the little more than four months he has been here he has endeared himself to the students, the faculty, the City of DeLand, and to the many Florida Baptists who have met him."

Breaking down Stetson's motto—*For God and Truth*—into concrete terms, Dr. Allan has repeatedly stated the ideal that he seeks to embody in the educational program of the institution: (1) to develop a health conscience, a life program of physical and mental health for each student; (2) to develop a creative effort; (3) to develop a scholarly attitude and respect for citizenship conscience; (4) to help each student find and to prepare for the particular vocation for which he is fitted—the special work God has for him (or her); (5) to develop appreciation of beauty in and through music, art, literature, and nature; (6) to build dynamic Christian character. He believed that Christian education is the only complete education. The fact that the new president came from Baylor University, an orthodox Baptist school, was reassuring to the Baptists of Florida. With "increase" as the key-word, we treat his administration topically.

Increase in Attendance.

In the life of an institution of learning, the attendance is a primary consideration. The number of students determines the relative value of a school: if none attend, it is no value; if few attend, it is of small value; if many attend, it is of large value; attendance is one yardstick by which

to measure progress; it evidences the attitude of a constituency towards an institution; larger attendance reduces the ratio of cost to the numbers taught. The record of attendance during that part of Dr. Allan's administration included in this history follows. The number of students of the session of 1934-35 was 671; of 1935-36, 891; of 1936-37, 1,032; of 1937-38, 1089; of 1938-39, 1,176; of 1939-40, 1,097; of 1940-41, 1,027; of 1941-42, 852; of 1942-43, 844; of 1943-44, 301; of 1944-45, 581; and of 1945-46, 1,618.

The scale of attendance over a period of seven years, with one variation, was a constantly ascending one. America's entrance into World War II of course accounts for the decline in the next four years. The military draft diminished radically the ranks of present and prospective students. The upsurge of the last year in the list above was because of the influx of veterans returning from the War, seven hundred ninety-two of them. It is axiomatic in matters human as well as in matters physical, that in order to build one must have material; and it is evident from the quoted statistics that the material from which to build "dynamic Christian character" was abundantly available on the Stetson campus. This increased attendance was a basic fact that set up a chain of causes and effects. Its compulsions are strikingly illustrated in the consequences that issued from it.

Increase in Faculty.

In order that an institution may build personalities, it must have builders. Hence the first effect of the increased enrolment was the necessity for an enlarged faculty, and that essential was concurrently and proportionately provided. From thirty-five members in 1904, the teaching staff by 1945 was augmented to one hundred fifteen, and further additions were made to the force in 1946. The regions of modern knowledge are many and

vast, and every department of education demands the specialist.

Skillful work requires the skilled workman. Therefore the Stetson policy was to select each teacher on the basis of competency in his (or her) field. "Philip is my father," said Alexander the Great, "but Aristotle is the father of the best part of me." The plan of employing departmental specialists contributed to the success of what was called the "individual program." Under that plan each student's program is built around that student's aptitudes, interests, and abilities. "If a student plans to be a commercial chemist, his whole program is built around chemistry. If a young man plans to study for the ministry, his program is centered in the Bible and he is required to take Greek and English and history and certain other subjects to supplement this central field," and so with other vocations.

Increase in Physical Equipment.

Both ideals and efficiency in education today require that the space be adequate, that the buildings afford the comforts and conveniences of modern life and be attractive in appearance. Hence the next step was as imperative as it was logical. The pressure of an increased student body and of an enlarged faculty called for a larger and improved Stetson on the material side. President Allan, early discerning and addressing himself to this requisite, carried forward in instalments a scheme of successive improvements, enlargements, and additions to the physical equipment of the University.

The list is impressive enough to speak for itself. In 1935, at a cost of \$54,000, a south wing was added to Chaudoin Hall. The funds used, taken from a cash reserve in hand, were to be refunded to the University by the Florida Baptist Convention at the rate, approximately, of \$5,000 a year over a period of ten years. This was a

dormitory designed to house ninety girls. The parlors and the rooms in the Hall were refurnished and redecorated. In 1936 Conrad Hall, at a cost of \$40,000, was erected as an endowment investment. In the same year the Commons Building, sufficient to accommodate 800 to 1,000 people, was built at a cost of \$80,000. This was also an endowment investment. Funds from the University's cash reserve were used to buy Stevens Hall. This structure, appraised at \$45,000, was secured at a cost of only \$21,000. It is a dormitory sufficient for thirty girls, with every room having either a private or connecting bath. During the session of 1936-37, the printing plant was purchased and equipped at an approximate cost of \$15,000. In the summer of 1937 DeLand Hall, the home of the School of Music, was soundproofed and beautified at a cost of \$10,000 taken from the cash reserve of the school.

An intermission in building operations followed the achievements of the three years preceding. Stetson must replenish its resources before proceeding further. Rumors of war were abroad and soon in Europe those rumors became realities, and likewise for the United States in December, 1941. All activities of that nature were suspended throughout the land; but no sooner had the firing ceased than the Stetson authorities returned to the unfinished task. In 1945, with funds from the Million Dollar Campaign, Stetson Lodge Hall was purchased for \$30,000, and renamed Brittain Hall in memory of Dr. Charles M. Brittain, Executive Secretary-Treasurer of the Florida Baptist Convention from December, 1926 to May, 1941. During the session of 1945-1946, with funds derived from the current Campaign, Stetson Hall, at a cost of \$168,000, was rebuilt and enlarged. A modern dormitory for women, it has a capacity for 168, and each room has a private or connecting bath. During the same period, at a cost of \$25,000, the entire campus was beautified, and all the buildings were redecorated and re-equipped. In 1946, in order to accommodate the large number of veterans enrolled, the University, through the cooperation of the

City of DeLand and of the Navy Department, was able to lease two dormitories and two residences at the Naval Air Station three miles from the campus. The enlarged physical equipment of Stetson University was one of the major achievements of the Allan administration. The expression, now proverbial, "Mark Hopkins on one end of a log and a student on the other," in a college is an epigrammatic and a sententious statement of the primary value of the personality, but Mark Hopkins can do a better job if the locale of his pedagogical labors is Elizabeth Hall, Chaudoin Hall, DeLand Hall, or Stetson Hall.

Increase in Finances.

The principle of cause and effect was still working in a straight line. The next step was the direct result of causes acting with cumulative force. The increase in attendance, in faculty, in physical equipment united to demand an increase in financial resources. In a conference, called unofficially by certain Baptists interested in Stetson's future development and held in the First Baptist church of Jacksonville on December 10, 1943, a representative group of Baptists from different sections of the State heard Dr. Allan present the needs of the institution. After long and frank discussion, the group concluded that the University needed one million dollars.

On January 19, 1944, Secretary Charles H. Bolton, after expressing the desire of the Convention to make a larger contribution to Christian education, after reciting the needs of Stetson, and after voicing the conviction that the Baptists of Florida and other friends of Christian education were now in a position to make a worthy contribution to the cause, presented the following resolutions:

THEREFORE BE IT RESOLVED, by the Florida Baptist Convention in its eighty-second session being held at Bradenton, Florida.

1. That the Florida Baptist Convention now enter upon a Campaign to raise during 1944 one million dollars for John B. Stetson University to be used to advance the cause of Christian education.

2. That a Committee of this Convention composed of

Judge J. Ollie Edmunds, Chairman, of Jacksonville; Mrs. J. L. Rosser, President of the Woman's Missionary Union; Dr. Thomas V. McCaul, Gainesville; Mr. Alphonse Pichard, Tallahassee; Dr. C. Roy Angell, Miami; Dr. David M. Gardner, St. Petersburg; and Dr. Wallace R. Rogers, Pensacola, to be known as the Stetson University Campaign Committee, is hereby created and said Committee is authorized by this Convention to organize a campaign to raise one million dollars among the Baptists of Florida, the graduates and former students of Stetson University and the friends of Christian education; the Executive Committee of this Convention is authorized and directed to pay out all expenses of said Campaign from the funds so raised.

3. The Executive Committee of the State Board of Missions of this Convention is authorized to enter into such agreements as it deems expedient with the Trustees of John B. Stetson University to insure the faithful use of said endowment funds in the cause of Christian education.

By a standing vote the resolutions were unanimously adopted. Prompted by the logic of circumstances, Florida Baptists thus resolved to undertake for Christian education a task unprecedented in their history. The apportionment of the sum sought to the institution's needs on its several fronts was made as follows:

Men's dormitory to replace Stetson Hall	\$100,000
Fine Arts Building to replace DeLand Hall....	50,000
New School of Religion and religious center....	50,000
New Law School Building	50,000
Infirmary	50,000
Improvement of buildings and grounds.....	50,000
Endowment:	
General	600,000
Law School	50,000

The \$50,000 for the endowment of the Law School was accepted by the city of DeLand. The movement was scheduled to open in Baptist churches on June 18, 1944, and to close on July 16. The plan for payments was: one fourth not later than July 15 and one fourth on December 1, 1944; one fourth on June 1 and one fourth on December 1, 1945. Some churches followed the official schedule,

while others put the pledges in their budgets until the pledges should be completed.

A graduated plan of organization, extending through districts, associations, and churches, was projected, but never reached any perfection either in form or in function. The approach that counted was the direct contact with pastors and churches. The Campaign proceeded, as all large movements do, with varying speed and response: some churches were prompt; some, tardy; and many, inert. Although after 1945 the Campaign was no longer on the calendar of official activities, it was not closed. Dr. J. Harrison Griffin, elected Secretary of Education on September 1, 1945, was to continue the work by enlisting unenlisted churches, by securing payment of pledges made, by seeking to have the churches include the University in their annual budgets, and by soliciting special gifts from persons of means.

Both the Convention and the Trustees of Stetson desired to assure the denomination that the funds from the Campaign would be used for Christian educational ends. Therefore, on April 6, 1945, an agreement was entered into and signed by officials of the University and of the Convention safeguarding those funds. The agreement required that the money contributed by the Convention to the institution be set apart by the Trustees as an endowment fund to be known as the *Florida Baptist Convention Endowment Fund*, and to be used exclusively for Christian educational purposes, that the \$161,515.86 and the \$40,000 for Chaudoin Hall Annex and the \$4,000 credited to the University's present endowment be transferred to the *Florida Baptist Convention Fund*, and likewise that all funds contributed by the Convention in the future be a part of the aforesaid Fund.

The agreement further provided that if in the judgment of the Convention, the funds were not being used according to said agreement, the trust should be terminated and the funds, as described above, should revert to the control of the Convention, that unless otherwise or sooner terminated, the trust should continue for a period of

fifty years and might be at the will of the parties concerned extended. The agreement, made a part of the report of the Trustees to the Convention, was adopted with the report to the Convention at Jacksonville, 1945. (The full text of the document appears in the Convention Annual of 1945.) As of October 1, 1946, the proceeds from the movement amounted to \$288,269.82 in cash, \$9,338 in government bonds, in stocks at value when received \$7,500, which with outstanding pledges made a total of \$564,107.82.

Increase in Religious Emphasis.

Since from its origin the University has been an institution under Christian auspices, it has always had the religious element in its scheme of life. On the side of the school that feature has manifested itself in the Bible department, in the daily chapel exercises, and in the Sunday Vespers; and on the side of the students in religious activities among themselves.

Under President Allen's administration, the religious characteristic of the University has been increased in range, emphasis, and agencies. The Bible department will serve as an example. When Dr. Allan came into office in the fall of 1904, Dr. H. C. Garwood was the only teacher in that field; today that department is headed by one professor with four other instructors. Then the subject was elective; now it is required. Then very few took that subject; now all students take it. The center of religious activities on the campus is a two-story building formerly used as a residence, but proposals are under way for the erection of a center adequately adapted to the religious need of the students.

On the extra-curricular side there is a student secretary. Through the cooperation of the Sunday School Board, the State Board of Missions, and of the University, Rev. O. LaFayette Walker came to the school as the first full-time student secretary that Stetson had ever had. Among the students themselves are the Ministerial As-

sociation, the Young Women's Auxiliary, the Volunteers for Christian Service, the Sunday School, and the Baptist Training Union. These several organizations constitute the Baptist Student Union, and their activities are carried on through the Union.

CHAPTER XI

COLUMBIA COLLEGE

TWO contemporaneous facts conditioned the establishment of Columbia College. One was a state of mind. Florida Baptists, having been frustrated in their efforts to gain vital organic connection with Stetson University, intensely desired a college owned and controlled by them through their State Convention. Obviously with a membership of only 32,326, they were not able to build and equip in short order such an institution as the educational standards of the time demanded; but, though different in form and source from that out of which their first enterprise had grown, fortune favored them again.

Prior to 1905 there existed in Florida nine schools of so-called higher education, supported by the State. Each institution had its separate board of trustees, and each one besought the succeeding legislature for funds to be distributed in its own way. The situation produced confusion through constant pressure from as many sources at every session of the body, and none of the schools were able to provide an adequate grade of education. By what is known as the Buckman Bill, the legislature in 1905 abolished the whole system, and substituted therefor a state university for men, to be located at Gainesville; and a college for women, to be located at Tallahassee. When the university was removed to its new home in Gainesville from Lake City, property of the State, comprising three hundred and fifty-five acres of land, eight buildings, and \$15,000, the amount contributed by Lake City to the State University in cash, was given by the State to the people of Lake City. The people of the city made known their wish to donate the entire assets to one

of the religious denominations of the State that would conduct a school of college, or higher, grade there.

At a meeting of the State Board of Missions in Jacksonville at the First Baptist church on April 11, 1907, Secretary L. D. Geiger spoke of the abandoned buildings of the University of Florida at Lake City, and suggested the advisability of considering the matter of securing these buildings, if possible, for the establishing of a Baptist College for girls, and possibly for both girls and boys. After being favorably discussed, the suggestion was referred to the Committee on Education. That Committee at once took up the matter with the authorities of Lake City, and a tentative agreement was reached. The Committee then requested the officers of the Florida Baptist Convention to call an extra session of the body, in order that the denomination as a whole might express itself on the proposition made by Lake City. The meeting was called and met in Lake City on July 24 and 25. With the largest attendance in its history, 1,500 delegates, the Convention unanimously and enthusiastically accepted the offer made by the city, and nearly \$50,000 was pledged on the floor towards an endowment of \$250,000. (The voice of the Baptist doctrine of the separation of Church and State seems to have been muted or entirely silenced in the joyful spirit and noises of the occasion. Being on the receiving end of a good proposition seems to have caused for the time being a lapse of Baptist memory.)

The Administration of Nunnally.

A board of twenty trustees, with instructions to open the first term in early October, was elected to take charge of the institution. This body took up promptly the matter of selecting a president and a faculty. Their choice for president, in which they felt they were divinely guided, fell upon Rev. G. A. Nunnally, of Georgia. His record as a student in the University of Georgia, as a teacher of large experience, and as a pastor showed him to be a man of brilliant parts. A faculty of eleven members was also selected. At the opening of the school C. C.

Carson, chairman of the board congratulated Florida Baptists on their good fortune: "What has required denominations in other states years and almost centuries to provide in the matter of grounds and buildings, has come to us in a day. We have been spared the toil and sacrifice of a half century."

The first matter to engage the attention of the president and the faculty was the selection of a course of study; and the curriculum, as prepared, embraced Schools of the Bible, English, Ancient Languages, Mathematics, Natural Science, Philosophy, History, Modern Languages, Pedagogy, Music, Art, Expression, Domestic Arts, Commercial Business, and Athletics.

At the time of the meeting of the Convention in January, 1908, one hundred and thirty-three students had matriculated, of which sixteen were ministerial students. This was considered a good showing, as many had already pledged themselves to other schools before knowing that Columbia would be available, and efforts to induce any of these to change their commitments were studiously avoided. The purpose of the school was not to antagonize other institutions, but to be another agency added to the educational circles of Florida. The attendance for the next session, 1908-1909, was about the same as for the first year. The failure of a larger enrolment was attributed to the "panic and the great financial disturbances which cut short the means of our people." The religious life of the institution was manifest in that every girl who was not a professing Christian made a profession of faith and united with some church, and only half a dozen of the young men were without church affiliation.

The necessity of endowment for the institution was recognized from the first. Therefore the Convention at Lake City in establishing the school appointed an Education Commission whose duty it was to raise endowment for Columbia College. C. C. Carroll, of Ocala, was President. He engaged Dr. B. P. Robertson, of Arcadia, as financial secretary, who began his work on November 1, 1907, at a salary of \$2,500 per year and expenses. The

plan was to get the churches to pay the salary and expenses, in order that all the money raised might go to endowment. The plan did not succeed.

It was inevitable that a new school without endowment should confront financial problems. As the wave of enthusiasm that swept the originating Convention subsided, the difficulty became more acute. Another disadvantage was that "the worst season of financial depression the State has known in years" was resting upon its life. The agent not only worked at the endowment, but also advertised the school and secured the names of prospective students. In order to lessen expenses and at the same time to secure needed service, the trustees agreed to pay \$1,200 on the salary on condition that Dr. Robertson act as dean of the faculty in connection with his work for the Commission. At the end of three months, on September 1, 1908, he resigned to accept the pastorate of the Central Baptist church in Atlanta. The total results of his work as turned over to the treasurer of the board were \$674.00 in cash, in notes and subscriptions \$62,882.64.

As it was deemed wise to incorporate the College, the Board of Trustees during 1908 prepared a charter, and, after approving it themselves, submitted it to the State Board of Missions, which body also endorsed the document. The articles, too long to quote here, were drawn in the form usual for charters of educational institutions. A chief feature of interest to the Baptists of the State at that time was that the charter placed the school in absolute and perpetual control of the Convention through the provision that the board of trustees should be elected by the Convention. To the Convention at DeFuniak Springs in January, 1910, Chairman Carson reported that Columbia College had been incorporated under the laws applicable to incorporations not for profit in Florida. At the close of the scholastic year, 1909, President Nunnally resigned. The cause, or causes, of the resignation is not stated. Perhaps the combined labors of administration and travel were too heavy for a man sixty-eight years old. In all

enterprises there are foundation characters, and he had done good spade work for Columbia.

The Administration of Tribble.

As successor to the retired president, the board of trustees during the summer elected Dr. Henry Wise Tribble of Charlottesville, Virginia. The new president, a native of Virginia, was born in Caroline County on February 8, 1861. He received his academic education at Richmond College, winning in his senior year the Francis Gwin Philosophy medal. His theological education was obtained in the Southern Baptist Theological Seminary of Louisville. Upon his graduation from that institution he became pastor at Jackson, Tennessee, in which Union University was located. In 1895 he became pastor of the First Baptist church of Charlottesville, the seat of the University of Virginia. After five years of notable service here, he organized, and became pastor of, the High Street Baptist church in the town. Here he remained until his call to Florida. While pastor in Charlottesville, Dr. Tribble was also president of Rawlings Institute, attaining notable success in its operation. Abounding in physical and mental vigor, experienced in pastoral and educational work, he was admirably equipped for the type of work that Columbia College demanded.

The fears of some that a change of presidents and the resulting changes in the faculty would decrease the attendance were not realized. On the contrary the student body was larger than the year before. The school needed the acquaintance and active friendship of the Baptists in all parts of the State, and also larger patronage. In pursuit of these ends the new president circulated widely over the land. As the proposed endowment had not yet fully materialized, it also needed money for current expenses. Chairman Carson therefore asked that the churches and individuals supply \$5,000 for the purpose in view. The rule against pledges being taken from the floor was suspended, and C. W. Duke's appeal there and then secured pledges amounting to \$5,200. It is recorded at the

Convention at DeLand one year later that nearly the whole amount had been paid in. Encouraged by the response, Chairman Carson raised his sights by asking for \$10,000 for the ensuing year.

President Tribble had visited nearly every section of the State, and one result was an increase of enrolment of sixty-five per cent for the school year beginning in the fall of 1910, with prospects that it would reach an increase of one hundred per cent by the close of the session. The report for the session of 1911, made to the Convention at Ocala in January, 1912, was full of encouragement. The attendance mounted about one third over any corresponding day of any session, and the contributions had been so generous that the debts of the College accumulated during the four years of its history were practically liquidated. Dormitory space was becoming a problem. The trustees, looking towards financial independence of the College, had during the year put into operation two plans. "One of these contemplates asking the brethren to take up life insurance policies in favor of the College." Considerable success attended the plan from its initiation. A plan with larger possibilities was the engagement of Dr. L. B. Warren, of Richmond, Virginia, as financial agent of the College, whose task would be to raise within the next two or three years an endowment of \$200,000. In order to assure that all contributions gathered by him should reach the treasury of the school, certain persons in the State agreed to pay his salary; but until revenues from the endowment should become available, it was necessary for the Convention to provide \$10,000 for current expenses.

President Tribble was proving to be a popular personality, an able administrator, a wise educator, an energetic worker. But misfortune overtook him in the midst of his career. On Saturday, February 3, 1912, only a few days after the close of the Convention, while on his way to an appointment at Rodman, the motor car in which he was riding collided with a log train on a tram-road, and he was severely injured. On Sunday heart trouble developed,

and early on Tuesday morning, the 6th, he died at the age of fifty-one years. The body was carried to Lake City, and the funeral was held in the college chapel. Pastor M. A. Wood of the local Baptist church read the Scriptures, S. B. Rogers, W. D. Upshaw, Claude W. Duke, and A. J. Holt spoke. The closing prayer was by W. L. C. Mahon. The boys of the College filled the grave, and the girls covered it with flowers. The board of trustees acted promptly to have the session completed by electing Professor W. B. Jones, dean, as head of the faculty.

As appears from a notice in the *Baptist Witness* of February 22, 1912, the board of trustees soon after the death of Dr. Tribble elected Dr. S. B. Rogers as President of the College. At a meeting of the State Board of Missions on March 12, 1912, Dr. Rogers, through J. L. Jones, President of the Board, presented his resignation as Secretary-Treasurer of the State Board. After a statement by the former and full discussion by the Board, it was the opinion of the majority that it would be better for the interest of the denomination not to accept the resignation. Whereupon the Secretary, in deference to their opinion and wishes, withdrew his resignation.

The Administration of Montague.

The board of trustees, renewing their quest, ended it by electing as president Dr. A. P. Montague. He was an experienced educator, having been president of Furman University, South Carolina, and at the time of his election had been president of Howard College, Alabama, ten years. He, a member of the distinguished Montague family of Virginia, had an excellent background. He was in manner exuberant, in attitude gracious, in speech fluent, in style oratorical, in spirit enthusiastic, in scholarship ample. His experience and qualities of character matched well the demands of the field in Florida.

The first fruits of the new regime appeared in the Convention at DeLand in December, 1912. Beginning his work in the early summer, the president's campaign for students resulted in an increase of more than twenty-five

per cent larger than on any previous opening day, and continual accessions were expected to make 1912-1913 season the peak year in the history of the College. The committee on education, in high spirits, stated: "No other college with which we are acquainted south of the Potomac River has enrolled, after but five years of service, over 200 students." L. B. Warren, engaged as financial agent the year before, had raised in notes, payable in one to five years, \$100,000 on the endowment fund. More money, more students, and a wider interest were coming to the support of the young institution. A better day was dawning, prophecies and hopes were becoming realities—apparently.

Inheriting Troubles.

One admires the hopes, optimism, and faith of the friends of the College even when visible facts and tangible assets did not logically justify such a spirit. Their souls were sincere, and their method was also good promotional psychology. But the future was not so safe as might appear from the reports. Conditions created in the past were casting their shadows upon the present. Adversaries were camping upon the trail of the institution. Clouds, that would ultimately cause a blackout, were screening the light upon the path into the future. The troubles manifested themselves at many points, but the root of them all was a lack of adequate funds on which to operate the College successfully. As a matter of fact during the nearly six years of its life, the school had not paid expenses. The report to the Convention in Arcadia in December, 1913, revealed a debt of nearly thirty thousand dollars. While there were some fluctuations during the intervening years, by September, 1917, the debt had climbed to \$49,559.23. The attendance did not vary greatly, but the income did not keep pace with the outgo.

Various measures were employed to correct this continuously unbalanced situation. Pledges were taken regularly at sessions of the Convention. The body in 1913 authorized an emergency campaign to be put on in 1914

to raise \$20,000 on the debt and \$6,000 for current expenses. Delayed until June, the work was discontinued in July because of the deranged financial conditions brought about in the country by the outbreak of war in Europe, with subscriptions of only \$12,000 obtained. The plan for 1914 was to recommend that the churches place the College on the budget of their regular benevolences—a method that never has proved to be popular. The Convention moved over to January for its next session at Live Oak. Another emergency campaign for \$20,000 was authorized, the aim of which was to meet all outstanding current bills and to reduce the debts to an amount the banks would be willing to carry. Less than \$10,000 resulted from the effort.

In an effort to remove all excuses for not putting money into the institution, a move was made to make more secure to the denomination the property of the College. When the property was conveyed to the Convention in 1907 by Lake City, the deed contained a reversionary clause which provided that if the property ceased to be used for college purposes, it would revert to the city. The trustees reported to the Convention in 1916, that they had requested the Lake City Council to remove this clause, in order that the property might become absolutely and permanently the property of the College. A tentative agreement was made between the City Council and the trustees whereby, all parties concurring, the city would convey in fee simple the tract occupied by the buildings and the terraced garden, between fifteen and twenty acres, on condition that the College would convey to the city the remainder of the property conveyed, known as the farm property. In an election on January 17, 1916, the citizens of Lake City approved the agreement by a large majority. Whereupon the Convention ratified the agreement. No prospective giver could now withhold his money on the ground that it was not safeguarded to the denomination. "This condition has given new hope and new courage to our people." During the summer of 1916, with a view to funding the indebtedness of the College at a lower

rate of interest, the trustees decided to issue long-term bonds against the property of the institution. If the first source should fail to take the bonds, a second source of sale was in view, which source, however, would demand that the Convention endorse the loan. In the event both sources failed, an emergency campaign to secure the needed funds was proposed for the month of February. We do not find a record of the sale of the bonds.

Conditions in 1917 brought further burdens upon the responsible authorities. The failure of the Heard National Bank, with which the College was doing its banking, threatened disaster, which was averted only by the timely loyalty of friends. America's entrance into the war in Europe had brought demoralization and confusion upon the country everywhere. An extra \$3,000 was required for repairs upon the property of the College. However, neither needs nor difficulties could daunt the spirit and purpose of the board of trustees. They declared to the Convention at Tallahassee in January, 1918: "We believe that the time is at hand when the Baptists of Florida should make the effort to raise one hundred thousand dollars for the endowment of Columbia College." Conditions were favorable: "Cotton is high, hogs are higher, everything the farmer has is as valuable as gold dust."

Operations Suspended.

Columbia College did not open in the fall of 1918. The stage was empty, the actors were gone, and the curtain was down on the familiar scene. In plain language, "the dormitories are empty, the halls silent, the doors locked, and the campus deserted." The report of the board to the Convention at Tampa in January, 1919, read by W. L. C. Mahon, made a frank statement of the problems and the decision. "A special meeting of the Trustees was called in August to consider these problems and, after careful and prayerful consideration, it was reluctantly but unanimously decided not to open the College for the year 1918-19. In the light of after events and the experience of many colleges in like condition to ours that did con-

tinue to operate, we are thankful that, in spite of our unwillingness to succumb to circumstances, we were led to surrender our inclination in the matter to the stern and unavoidable pressure that seemed to shut us up unto the decision finally reached; and we are convinced that the path indicated was the way of God . . . The circumstances which led to this decision are well known to you: the College was already in debt and without endowment; our own nation became a participant in the world war; the young men of the nation from eighteen years of age and upward were being drafted into the service, thus taking away all the young men of College age and cutting a possible attendance to the minimum. For the same reason it was almost impossible to obtain teachers, and when they could be secured, the salary demanded was so large that only well endowed institutions could afford to engage them. The cost of living had reached so high a mark that the rate of board for students would have been prohibitory, unless a large deficit had been planned for at the close of the year in the boarding department. It was with a deep sense of our responsibility that the step was taken, but we are more and more confident as the months have gone by, the expedient thing was done . . . There remains an indebtedness of \$38,000 on the property which we are convinced should be wiped out before the College is reopened, and we trust that steps will be taken at this Convention to raise not less than fifty thousand dollars before the meeting of the Southern Baptist Convention in May." But such an endeavor was not to be; circumstances would void the effort and the need for it.

But before making the painful announcement in full, the trustees expressed strongly their opinion that such a fate should not have been allowed to overtake Columbia College: "when Baptist money has been given by the tens of thousands for patriotic philanthropy and all beneficial purposes, Baptists should have made it possible, in the face of all obstacles, to have kept the doors of their one institution of learning in the State open." And they were unfaltering in their will for the present and in their purposes

for the future: "we, the Trustees of Columbia College, are as unwaveringly confident of the future place, influence and mighty success of Columbia and as determinedly purposeful for continued effort as the day the College doors were first thrown open to the sons and daughters of Florida Baptists;" and they believed the denomination was of the same mind. As they saw it, those deserted halls were but a minor incident in a career, an interlude in a course that would be resumed, a bad link in a good chain. Like Paul, they were perplexed, but not unto despair; smitten down, but not destroyed.

Finding a Substitute.

In the closing of Columbia College the Florida Baptist Convention had come to a dead end on its educational street. The Baptists of the State confronted an academic situation out of which they needed to find a way. The abandonment of their own institution posed a problem to which they must find a solution, and proposals from which to choose appeared from several directions.

The first one came in a letter from President Rufus W. Weaver of Mercer University, Macon, Georgia. Mercer had extended some courtesies in the year preceding. When it became known that Columbia College would not open in the fall of 1918, President Weaver, authorized by the trustees of the University and also by the Secretary of the Education Board of the Georgia Baptist Convention, offered not only to receive the ministerial students of Columbia, but also to give them the same assistance which Georgia Baptists were giving their own ministerial students; and in addition pay the traveling expenses of any other students who would come to Mercer. Two ministerial students had availed themselves of the opportunity.

President Weaver's letter now set forth an enlarged offer from Mercer University. The practical features of the proposition are contained in the extracts that follow:

That Columbia College shall be reopened, and that the preparatory work and two years of college work shall be completed at Lake City, Florida, and that the last two years of college work shall be completed at Mercer Uni-

versity, the students coming from Florida having the privilege, and if you wish, being compelled to return to Lake City, Florida, for the presentation of their degrees.

The Board of Education of the Georgia Baptist Convention has expressed a willingness to continue the arrangement of the present year so that your ministerial students may be the beneficiaries of funds provided by Georgia Baptists.

In this connection I am authorized by the President of Bessie Tift College, Dr. J. H. Foster, to tender the same courtesies to the young women who complete two years of college work.

The proposed arrangement would involve no control over Columbia College by Mercer University other than the two years of college work should come up to Mercer's standards, and that the President of the University should sustain advisory relations to Columbia College. On motion of C. W. Duke, the proposals were disposed of by referring the letter, without prejudice, to the trustees of Columbia College with power to act.

A Final Move.

The Convention appreciated the generous offer made by President Weaver, but the offer did not appear to the body as a satisfactory solution of the emergency which had been thrust upon Florida Baptists. S. B. Rogers, having in mind the recent offer of substantial assistance by the Southern Baptist Educational Board if conditions were met, in a resolution recommended that the denomination undertake to raise by May 1, 1919, the sum of fifty thousand dollars. The plan was to pay the debts on the College, then repair its buildings, purchase needed equipment, and devote the rest of the proposed sum to laying a foundation for a permanent endowment. The resolution provided that it be referred to a committee of five, appointed by the chair at once, said committee to report back to the Convention as soon as possible. The committee, composed of S. B. Rogers, W. L. C. Mahon, C. W. Duke, G. W. Scofield, and A. P. Montague, reported favorably on the resolution next morning, and suggested such organization as would be needed for carrying out the plan. Inasmuch

as subsequent action by the Convention looking to closer relations with Stetson University rendered it inadvisable, the campaign was not put on. An account of the course and result of the negotiations with Stetson is given in the section of this volume on the University.

The End.

Two more steps were required to close out the affairs of the young institution in honor and in law. After the announcement of the agreement between the Convention and Stetson University and the fraternal greetings of the Trustees to the Convention and the Baptist churches over Florida through President Hulley, Dr. W. L. C. Mahon, in the name of the Trustees of Columbia College, presented to the Convention the following recommendations:

The Trustees of Columbia College respectfully recommend to the Florida Baptist Convention that the College property at Lake City, including all buildings and land and all equipment now in the buildings, be deeded back to the city of Lake City.

We also respectfully recommend that the Library belonging to Columbia College be donated to the Board of Education of Lake City for the use of the public schools.

We further recommend that the Board of Trustees of Columbia College be discharged; and, being an incorporation, that they take the necessary steps to dissolve as the State law requires. Provided, however, that said Board shall continue until the purpose of this resolution shall be accomplished and that they be hereby clothed with full power to do all things necessary to that end.

These recommendations, presented to the Convention in Jacksonville on January 14, 1920, were adopted.

The other step had to do with the finances of the institution. There would be no repudiation of the obligations of the College. Early in March of 1919, the Atlantic National Bank of Jacksonville required the State Board of Missions to assume payment on a note of \$20,000 held by that bank. Between March 1 and December 31, the Board kept up all interest on the note, reduced it by \$10,000, and in addition paid all interest on outstanding bonds.

The Convention now, 1920, instructed the State Board of

Missions to assume all the indebtedness on Columbia College, pay all outstanding debts, and to deed the Lake City property back to the city, free of all obligations. In order that it might receive a clear deed, Lake City loaned the Board the sum of \$9,500. According to the report of the Board to the Convention at Kissimmee in December, 1920, all notes and debts outside the city had been paid. All bonds and coupons on the bonds had been collected, paid, and burned in the presence of F. W. Rivers, trustee of the United States Trust Company, W. L. C. Mahon, president of the Board of Trustees of Columbia College, and S. B. Rogers, treasurer of the Florida Baptist Convention, Incorporated; and a "sum of \$10,000 was set aside for the purpose of protecting outstanding indebtedness against former Trustees of Columbia College, thus practically settling all claims against the institution."

Thus Columbia's tent was plucked up and removed from the field of education. The curtain had fallen upon its stage of operations; but, though the school had finished its course, it had not run in vain. Negatively, the experience had demonstrated the impossibility of operating a modern college on the income from student fees and current offerings. Positively, it showed that Florida Baptists were resolved to exercise legal control over institutions they supported. Columbia had educated, and sent out into the world, numbers of young men and women. The independent operation of the two institutions developed between the Convention and Stetson University a sense of mutual need. Stetson needed Florida Baptists, and Florida desperately needed a school. The result of the state of mind thus produced was that Florida Baptists became reunited in their educational program. The two branches of the stream that divided in 1907 and coalesced in 1920 have flowed as one ever since, and the current was never smoother than at present.

CHAPTER XII

BAPTIST TRAINING UNION

(B.Y.P.U.)

THE pioneer organization for training youth in church membership was the Young People's Society of Christian Endeavor. The first society was founded by the pastor, Francis E. Clark, in the Williston Congregational church, Portland, Maine, on February 2, 1881. The idea was promptly appreciated and appropriated. The movement broke in a wave of popularity over State and denominational bounds. But denominational leaders, while appreciating its values, also sensed its dangers in that it was inter-denominational, and with fairly general agreement decided that its values could better be conserved and perils avoided by adapting the principle to separate organizations within their own folds.

On that basis the Baptist Young People's Union of America was organized in Chicago in July, 1891. In 1897 Southern Baptists withdrew from the national organization and set up business for themselves. The proposal to organize societies for the young people in Baptist churches raised a tempest in the denomination. The proposition engaged the earnest and sincere attention of the ablest Baptist leaders. Some expressed manifold fears of what this departure from the old order might lead unto, while others saw in it a service essential to the utilization of youth and the larger efficiency of the churches. Gradually the movement won its way to a place on the Baptist commons. Florida did not long delay action. Doubtless the proved values elsewhere weakened opposition in the State.

The Work Established.

No doubt Unions existed before that date, but it is in the Minutes of the Convention at Leesburg, 1895, that we

find the first record of the movement being presented to the State body. On the afternoon of January 10, "It was moved that a committee of five be appointed to consider the subject of organizing Baptist Young People's Unions in the State." But the conservatives were yet in the land. The body was not quite ready to recognize that the old wine-skins could not contain all the wine of developing life. While the progressives were thinking in terms of going forward, the conservatives were thinking in terms of standing still. Thus "after some discussion, the motion was laid on the table." There could have been nothing new in the "discussion." One group would argue that such organizations would break up the unity of the church, the inexperienced young people would not be able to exercise wisely the liberty granted them, they would want to become independent of the church. The advocates would affirm that the movement had elsewhere brought about no such calamities, new occasions require new agencies. The proposed activities purposed to cultivate a field at present lying fallow. There were in the young people potentialities not being realized. Providence had laid this opportunity at the door of the denomination.

But the friends of the cause would not surrender because of one repulse. Immediately another motion prevailed to appoint a committee of five to consider the work among the young people, and to report at this session of the Convention. The provision that saved the second motion seems to have been in the words, "report at this session of the Convention." The appointed committee, W. T. Hundley, W. H. Strickland, A. P. Pugh, J. C. Masee, and W. S. Rogers added qualifications designed to disarm opposition. They recommended "that pastors throughout the State interest themselves at an early day in the formation of societies in their respective churches," and that, as a safeguard, "the Young People's Societies be strictly denominational and under the control of the churches and that all contributions be made through the channel of church funds." At this distance those guards seem high enough to keep the colts in their own pasture. Controlled by the

church, allowed no funds, they would be restrained from any novel procedures. And the time element was invoked by recommending further that a committee be appointed to report to the next Convention on the matter, which committee should in the meantime confer with similar committees from other Southern States at the approaching Southern Baptist Convention in Washington for suggestions "which may be there and then made looking towards the permanent establishment of the movement within the bounds of the Southern Baptist Convention." Florida Baptists would thus find in a multitude of counselors wisdom that would help them to proper decision, and plenty of examples adduced wherein none of the imagined dangers had materialized.

Leaves have been cut from the Minutes of the Convention in Pensacola, and, as it does not appear elsewhere, we presume that those pages contained the report on the subject in 1896. While we do not have the record, it is evident that interest was maintained, that sentiment was growing, as the report at St. Augustine, 1897, takes advanced ground. Since "the Baptist Young People's Union is conservative in character, is of the church, subordinate to the church, and its work is for the church," the committee recommended the formation of young people's societies, of a State organization, the appointment of a president and secretary pro tem, who should call a meeting of delegates from all the churches for the purpose of organizing a State convention, that said annual meeting be held in connection with the Florida Baptist State Convention, with not more than two delegates from each society. The numerical limits imposed were perhaps designed to keep the new body from being too conspicuous or too conscious of its own importance. Whereupon J. J. Parsons was appointed president and J. E. Oates secretary pro tem of the Florida Baptist Young People's Union.

The Convention Minutes of 1898 are also mutilated. Pages are cut from the record which pages, we suspect, contained the story of the B.Y.P.U. convention; but the Convention's committee on the subject affords information

in its report. One urgent reason for action was the fact "that many of our young people have already allied themselves with kindred young people's societies of other denominations." This refers no doubt to the inter-denominational Christian Endeavor Society. Thus in self-defense something must be done to prevent the Baptist youth from wandering off into other folds. Therefore "we heartily endorse the work of the Baptist Young People's Union as at present organized in Florida, believing that it is wise and safe in its methods, and that it supplies a need in the religious education of our young people which no other organization does, which is subordinate to the local church." The report closes by recommending that Unions be organized in all the churches, and that the Christian Culture Courses be adopted. Thus it is evident that the trend of B.Y.P.U. interests was upward, that the inherent values of the work were dissolving any remaining opposition.

In 1899 "the fourth annual Convention of the Baptist Young People's Union of the State of Florida" was held in connection with the State Convention in DeLand. The word "fourth" shows that the conventions had been held regularly. The constituency was composed of young people and such pastors as chose to attend. This convention was made up by twenty-eight delegates from twenty Unions and ten pastors, which was the largest attendance to that date. Fifty-five Unions had been organized since the movement began. D. J. Blocker, of Jacksonville, was elected president. The Union was lifting its sails to catch more breeze. A committee was appointed to request the parent body to give the young people one afternoon and one evening on the regular program of the Convention. That was an ambitious request for one department, and one so young, to make, and it is not of record that the Convention granted it.

Abnormal as it seems, the Minutes of the Convention from 1900-1904 are silent on the activities of the B.Y.P.U. No reports by Convention committees, none from the organization itself, and no mention by the Corresponding

Secretary, appear. Why this blank in the records? Was there friction? If so, what caused the clashing of opinions? Nothing of that nature appears in the open. In the absence of authoritative information, any explanation is an inference. Perhaps the refusal of their request for adequate presentation of their work was looked upon by the young people as a rebuff to them and as a lack of interest by the general body. If not allowed to come in on their own terms, they would not come in at all.

Even if some discontent existed in the interim referred to, friendly and cooperative relations were soon resumed. In 1905 the Convention appointed, along with its other regular committees, one on the B.Y.P.U. with L. B. Warren, chairman. Brief extracts from his report and from others for several years will show the trend of things as a whole. Thus in 1905: "We believe that the Unions have already been productive of much good, and also we are sure that their continued spread and prosperity will bring untold blessings to our young people." At this time we find also the first reference to the desirability of forming Junior Unions. It is important to observe that the committee in 1906 declared that the cause had won its case—at least theoretically: "The time is past when it is necessary to attempt any defense of the B.Y.P.U. work, or to offer any justification of its mission as one of the church's methods of working;" but that there was still room left for implementing the theory more fully appears in the report at Plant City in 1908: "The B.Y.P.U. needs and earnestly seeks a warm place in the heart of our State Convention. It needs the care, encouragement, and counsel of the Convention." The implication of that statement is clear: the Union was still seeking rather than possessing the aforesaid favors in full. One has to bear in mind that at times committee reports are based on lack of accurate information or inflated because of a desire to put a good face on the situation, as, for example, this statement made in 1908: "It is a credit to our denomination, that a large per cent of the churches have large active Young People's

Unions." The facts in no wise justify a claim of that nature.

Special Leadership Obtained.

While some progress had been made, it was clear to interested minds that present methods were inadequate. The work needed not only to catch up but to keep up with the growth of the denomination in general. Corresponding advance would require more and special attention to that field. To the meeting of the State Board of Missions on January 11, 1906, a communication from B. W. Spilman was read, suggesting that more aggressive work be undertaken for the Sunday Schools and B.Y.P.U. in Florida, and that this work be placed under one management. The matter, deferred to the December session, was not acted upon favorably by the Board at that time.

In the meantime the Union itself discerned that special leadership was necessary to its efficiency and progress, and had the courage to take the initiative in obtaining such leadership. An echo of the purpose of the Union in this respect occurs in the report of the Convention committee at DeFuniak Springs: "We commend the action of the last State B.Y.P.U. Convention looking towards the employment of a State Field Secretary and we further recommend that this secretary represent the S.S. and the B.Y.P.U." In February, 1909, the Sunday School Executive Committee of the State and the B.Y.P.U. entered into a contract with Rev. Louis Entzminger "and placed him in the field under their direction and support." The Sunday Schools and the Young People's Union, with the help of \$200.00 from the Sunday School Board, were thus to be responsible for the secretary's salary; but as the plan did not make for unity in the State work as a whole, the same Executive Committee in July asked that the joint secretary be taken under the care and direction of the State Board of Missions. On promise of full cooperation and support from the Sunday Schools and the B.Y.P.U., the Board assumed responsibility for his maintenance. Thus the

work of the Union was being more and more integrated into the general work of the Convention.

The B.Y.P.U. report to the Convention of 1909 expressed appreciation of Mr. Entzminger's services for the year: "That energetic Christian gentleman who has served as the B.Y.P.U. and Sunday School Secretary for the past year has been through his tireless efforts of untold value to our young people;" and in 1910 the report from the same source recorded appreciation of the interest of the Board in the young people's work: "We commend without reserve the action of our State Mission Board in assuming primary responsibility for the salary and expenses of our state field Secretary;" and, as he had resigned, recommended that the Convention employ a capable man to take his place.

Entzminger's administration, though brief, had further established the conviction that a secretary was necessary to the efficiency of the young people in their work. They needed guidance, ideals, direction, stimulation, a clearing-house of ideas, and an official headquarters. The secretaryship in mind was for both the Sunday Schools and the Young People's Union, but in this chapter we are following the trail of the latter organization. A special committee—J. D. Adcock, J. A. Davis, Miss Ella Dyess, and Mrs. N. C. Wambolt—was appointed to find a new secretary. Their choice was Rev. George Hyman, pastor at Jasper, and he entered the field on May 1, 1911. His first account of his stewardship, made to the Convention in DeLand, revealed the necessity for foundation work, and "not so much in numbers" could be shown for the eight months of his activities. The problem in general he stated in this pictorial language: "Florida is a new field and must be stumped, plowed, planted, and then the growth." The situation was concretely apparent in the fact that with 632 churches and a membership of 42,558 the denomination had only seventy-one B.Y.P.U.'s in the State. Looking towards a remedy, the secretary planned an Encampment for the training of leaders, to be held under the auspices of the B.Y.P.U. Convention on the grounds

of Columbia College in Lake City in July. With an attendance of 317 out-of-town delegates, the movement was considered a great success. "A wonderful program." "Five foreign missionary volunteers." "Many other good results." While only ten Unions had been organized in 1912, a goal of fifty new ones was set for the coming year. The road to rapid success was not yet free of all obstructions. "The work has been hindered," the secretary reported for 1913, "in some instances by holding-back brethren and chronic kickers. Thank God they are passing away, not dying, but becoming converted."

A Leaderless Interval Necessitated.

Progress was further reduced by loss of the leader. Secretary George Hyman, after two years and five months of service, resigned in October, 1914, to accept the pastorate of the church in Sanford. The Convention at Pensacola in December following appointed a committee—C. W. Duke, W. A. Hobson, S. B. Rogers, W. L. C. Mahon, and Ira D. Carter—to find a successor to take the vacated position; and though the brethren had searched widely and diligently, no one had been found when the Encampment met in July. The office was first offered to Louis Entzminger again, and successively to four other recommended men; but each, after much correspondence and delay, declined. It is more than likely that the salary, pegged at \$1,500, was not sufficient to allure the caliber of men desired by the searchers. Whereupon the State Board of Missions, taking the matter in hand, extended another call to Entzminger, but he, graciously and regretfully, again declined. The committee was continued. The matter drifted through 1915. It was frankly recognized that the young people's work was being seriously retarded by lack of leadership. Without a pilot the ship was making headway slowly. But as financial conditions did not justify the employment of two field men, the State Board decided to engage only one whose work was to be that of a general efficiency man. This meant that the B.Y.P.U.

would share in the general promotional work thus provided.

Special Leadership Resumed.

The State Convention did not meet during 1915; but from December, 1914, moved over to January, 1916, assembling in Live Oak. G. E. Mabry presented a pessimistic report on the B.Y.P.U. situation: "It is only a side issue with most of our churches anyway. Only about ten per cent of the churches have one, and some of these are only tolerated." Perhaps this disparaging estimate of the situation served to shock the Convention into action. After the adoption of a motion by P. M. Jones that the body go on record favoring the employment of a Sunday School and B.Y.P.U. secretary, Dr. S. B. Rogers nominated W. W. Willian, pastor at Tavares. The nominee was promptly elected. This significant choice was made on Thursday afternoon of January 20, 1916. Mr. Willian will demonstrate the virtue of endurance in that, having put his hand to the plow of secretarial service, he will remain in the field for three decades. He enlisted for the duration.

W. W. Willian began the work to which he had been called on March 1, 1916. The fact that, against a background of 745 churches with a membership of 57,771, he could report to the Convention in Orlando, 1917, the existence of only 128 Senior and Junior Unions shows that the cause was still largely in the pioneer stage, and 22 of that number had been organized after he became secretary. However, he viewed the unflattering situation not in a defeatist spirit, but as a challenging opportunity that called for heroic work to bring the languishing enterprise forward to a position in the denominational life that its values deserved. The means he had employed consisted of field work by himself, study classes, a few federations, and, what seemed most valuable of all, the July Assembly at Lake City.

For several years that follow the annual accounts are cast practically in the same mold: a statement of conditions, of difficulties, of personal activities, of hopes, of

recommendations, of exhortations, and of degrees of progress. Repetition of these items as they appear year after year would be neither interesting nor of great value. The total fruit that the processes were yielding in the forms of new Unions, increased membership, and efficiency is the important factor. Twenty-two Unions were organized in 1917, in spite of war conditions, twenty-four in 1918, and twenty-four in 1919. The conviction was growing that one person could not do his best work while operating in two fields. Divided attention was fatal to the concentration that each interest demanded. A joint secretaryship reduced efficiency in both spheres of its operation. It scattered energies that should have been directed to one end. Sensing the situation, Dr. S. B. Rogers, in the Convention at Arcadia in 1920, advocated the selection of separate secretaries for the Sunday School and B.Y.P.U. interests, and Mr. O. K. Armstrong was elected to take over the B.Y.P.U. work. Beginning on April 1, 1920, he made an enthusiastic report of his eight months' service to the Convention at Kissimmee in December of that year; but because he resigned in October of the following year, the double duty fell back into the lap of Secretary Willian who, though he accepted the role cheerfully, still maintained that for both psychological and practical reasons best results required the division of the two departments. "The field and office work is so heavy and complicated that no one person can do justice to either department." It required "double thinking, double planning, double execution."

Several promotional features are noted. In 1921 an important step was taken for the enlargement of the B.Y.P.U. field and work. The State Secretaries, at a meeting in Nashville during August, officially sanctioned the organizing of Intermediate Unions, and work in that area was promptly begun in Florida. The year 1923 witnessed an enlarged educational program. The Presbyterians of DeFuniak Springs allowed the free use of the buildings of Palmer College, and an Assembly, with an attendance of one hundred and fifty, for the special

benefit of the West Florida young people was held there. A fact, as significant as it was gratifying, was observed at this time: the growing interest of pastors in themselves taking the initiative in organizing Unions in their churches. It was high time that it should be so. It meant that the initial opposition and fears concerning young people's work were waning, that favor was waxing. The night was spending itself; the day was coming on apace. In that, as in every other phase of church life, it was being demonstrated that the local pastor is the ultimate factor in progress. The most enthusiastic efforts of leaders through their occasional visits can never be a substitute for the interest of the man on the field.

Encouraged by the success of the assemblies at De-funiak Springs and DeLand, Secretary Willian projected and held in 1924 a South Florida Assembly at Punta Gorda, which he described as an "embarrassing success." As a means of implementing the instruction given, a feature, observed since the founding of the assemblies and continuing into the present, was a consecration service on the closing night in which an opportunity was afforded the young people to volunteer publicly for definite Christian service. This meant that in the event a call should come and a field open they were ready to serve. In the three meetings of 1924, there were 171 such decisions. In 1925 we find mention of Adult Unions: "all three grades of Unions with the addition of Adult B.Y.P.U. are receiving attention." The phrase "Adult B.Y.P.U." is a contradiction in terms; later this incongruity will be corrected by the adoption of an inclusive name. The work of the assemblies had three sources of support. (1) The Sunday School Board furnished much free literature, many plays, standards of excellence, and assisting workers. (2) The regular charges and free-will offerings provided the backlog of expenses. (3) The State Mission Board stood in the background, ready in case of need to come to the rescue.

In 1926 a step in efficiency was taken by effecting a general organization of the local B.Y.P.U.'s. Hitherto the individual Unions functioned separately. The new plan,

known as the General Organization, included general officers such as directors, departmental superintendents, and secretaries, similar to the officers of the Sunday School. A sense of unity and an opportunity for mutual helpfulness were in this way created. The Union became thus somewhat of an organism as well as an organization. The records of each year were of necessity largely routine, but here and there in the course of the years fresh events, significant to progress, come into the picture. In 1929 the first Southwide B.Y.P.U. Conference was held in Memphis. The Unions near and far sent delegates. This was not an inspirational convention such as had been obtained before, but a conference to study all phases of B. Y. P. U. procedure. Out of this meeting grew the Intermediate Sword Drill Contest, to which one representative, chosen by an elimination test, from each State was eligible. This feature was adopted at once by Florida, and extended to the Juniors. The winners were granted a portion of their expenses at the ensuing State assemblies. Miss Helen Stephens, of Palatka, represented Florida in the Southwide competition. The promotional movements mentioned, though not distinctly coordinated, served to provide ideas, plans, and technical studies that found expression in a richer and more intelligent life in all the Unions.

Nineteen hundred and thirty marked the fifteenth year of Willian's leadership of the Florida Baptist Young People's Union, except for the brief interval during which Mr. Armstrong served in that capacity. His only reference to that anniversary was to state to the Convention at Tampa that he was rendering for the fifteenth time an account of his stewardship. It appears that during the period the B.Y.P.U. on a relative basis had been the most prosperous phase of the State work. There were in 1930 944 Unions with a membership of 22,685. "The cause has prospered seven hundred fold in 15 years," as estimated by Dr. Rogers. Several factors contributed to the amazing progress. There was much ground in that field to be subdued and cultivated. The population of the State had

grown, and the Baptist membership had increased from 57,771 in 1916 to 115,705 in 1930. The pastors, the field workers, the officers of the Unions, the men and women loaned by the Sunday School Board, and from other States—all these, directed by the secretary, were factors in the achievements.

Willian's Administration Continued.

While it is well to salute the glories of the past, it is better to seek glories for the future. The fifteen years past had brought forth much fruit, but Paul's policy of forgetting the things that are behind and pressing towards the things before was the continuing rule of the B.Y.P.U. forces. When once a program becomes established by time and is approved by experience, there will be little variation in the general scheme. This was positively true of the B.Y.P.U. of the period now being considered. The forms through which it expressed its life were constant in their operation. Here and there along the way an item from without, a subdivision within, or special emphasis upon some point was added.

To note such items as they appear and the total fruits will be the order of this record for several years. Two features were stressed for the year 1932. One was a larger use of the district associations as this had been found to be the best method of reaching all the churches, specially the smaller ones. If an association contained many churches, its territory was districted for the convenience of the churches located in a given area. Many of these smaller bodies were in rural sections and the B.Y.P.U. work in them was not receiving needed attention for the reason that the larger churches were monopolizing the best instructors. The plan proposed as a remedy for the situation was for the better trained churches to release their claims on the more competent workers, in order that the latter might devote more time to the more destitute areas. The outstanding feature of 1933 was the July Assembly in the Tampa Bay Hotel. Because of the financial stringency existing, it was the only one held during the year;

and perhaps because of the latter fact, it proved to be the greatest of all the assemblies to that date. There were seven hundred B.Y.P.U. awards.

The emphasis on associational work was continued in 1934. In order to feature this aspect of the cause, Mr. Radford promoted a meeting in Jacksonville of all the associational directors. The cost was underwritten by the Sunday School Board. Two details within the local Unions themselves were receiving attention. The members must be persuaded to use their quarterlies for preparation, but not in giving their parts on the program. Such procedure was necessary to the development of speaking. It is an ideal not yet attained. It is easier to read than to speak extemporaneously, and human nature is prone to take the line of least resistance. Also the young people were reminded of their duty to be loyal in attendance upon the preaching hour. It was the opinion of Dr. William that a B.Y.P.U. member who did not attend evening services was not worthy of his membership. There yet remains much to be achieved on that point.

Since 1941 would mark the fiftieth year of the B.Y.P.U. movement in the Southern Baptist Convention, Secretary J. E. Lambdin outlined a five-year program for the intervening years. As material is the first and continuing necessity in building, the emphasis was to be upon numerical increase. This plan was the major feature of the B.Y.P.U. set before the Florida Convention at Arcadia in 1936. Each department of the general organization—Junior, Intermediate, Senior, Adult—was assigned its quota on a Statewide basis. The program as accepted by Florida Baptists had as its goal an enlargement of membership in the B.Y.P.U. from 26,187 to 34,191 by the end of the period. This would be an increase of a little more than thirty per cent. The Unions now had a goal, and the promotional work was centered around the achievement of the objective. In order that the leaders might be stimulated and in turn pass the enthusiasm down through all grades of the organization, a Statewide Officers' Conference was held in Jacksonville in April—the first effort

of its kind. Specialists from Nashville, also State workers, participated in the Conference with emphasis upon the associational units. "The conference was one of the forward steps toward the Five-Year Program."

An increase in 1937 of 1,164 members showed that the movement was on its way, but also, if the goal was to be reached, the ratio of progress needed to be speeded up during the remaining four years. The areas of effort were ones already familiar. On one hand there must be fuller development in existing Unions; but on the other hand there were 350 Baptist churches in the State where no B.Y.P.U. work had been undertaken. Here was the larger and more promising field. Anyway the alluring mark, like the prize in the Olympic games, was hanging at the end of the track, 1941, and was still a challenge to run the race with patience and fleetier pace. Maybe the program will cross the line victorious. As 1937 was the last full year of Dr. Willian's service as secretary of the Baptist Young People's Union of Florida, a few comparative figures are in order.

1916		1937
128	Unions	1,329
3,900	Members	26,122
124	Awards	7,999

These few major, salient facts from the record are expressive of the progress made during the more than twenty-three years of Dr. Willian's administration. They tell their own story. The young people's work had been brought up close to the front line of the denominational life.

Rightly we value numbers as a means of measuring progress, and they are almost the only yardstick used. It is animating to think of 27,000 persons enrolled in the B.Y.P.U. at that date and of the thousands of others who had during the period under review shared in the proceedings of the organizations; but in spiritual matters figures can never fully reveal the values achieved. Figures are external; the life is in the inner chambers of the spirit. The impressions made, the ideals fashioned, the visions

opened up, the Scriptures hid in the heart, the characters edified, the training received in prayer, in personal work, in giving, in preparation for leadership in the churches—such invisible fruits statistics cannot capture nor convey to the world. The potentialities thus created will in the years to come issue in practical religious realities—blossoms upon the stem of life grown through the nurturing processes of the Unions.

Established as a Separate Department.

Hitherto the work of the Sunday Schools and that of the Young People's Union had constituted one department, or rather two departments of which one man was the responsible head. In 1927 Mr. O. K. Radford appeared as a field worker in the South Florida District. Later he was made associate secretary under Dr. Willian. In one of his reports the chief says of his assistant: "Mr. Radford has had a large part in the success of the B.Y.P.U. work during the last six years. His services at the Assemblies, in the field among the churches, in Sunday School as well as B.Y.P.U., his leadership in our conferences, his ability to put the job over, whatever the handicaps may be, is too well known for us to emphasize it here. He has been a tower of strength in the work for 1933."

Though working harmoniously and effectively together, they were firmly convinced that the possibilities in either field could be realized only by having separate leadership. Concentration upon and consecration to one task is the way of victory. Dr. Willian's double thinking, double planning, and double execution would thus be simplified into single thinking, single planning, and single execution in each case. On July 1, 1938, the State Mission Board authorized the two departments, leaving Willian with the Sunday Schools, and transferring Radford to the Young People's Union. Henceforth the stream of counsels, plans, and exhortations would flow from independent sources. The wisdom of the change would soon be apparent.

In 1938, effective January 1, 1940, the terminology of the department was changed. As the work was no longer

that of young people exclusively, but was a training sphere for all ages, the wording was so altered as to make it expressive of the facts. The inclusive title chosen was the Baptist Training Union, divided as follows: Baptist Training Union, Story Hour Department, Baptist Junior Union, Baptist Intermediate Union, Baptist Young People's Union, and Baptist Adult Union. The report covering his first full year was made to the Convention at Lakeland in January, 1940. We follow here our custom of giving a somewhat more detailed report of a secretary's first year. The opportunities of the DeLand Assembly, with seventeen classes, were fully utilized. A special feature introduced was the employment of volunteer summer workers. Twenty-one young people were taken as guests to the Assembly at DeLand, where a clinic was held for them. Six associations in West Florida were selected as the field of operations. Aided by the Sunday School Board, Mr. Radford rented a bus for the transportation of the workers. The mission, with an attendance of 4,380, was highly successful in the development of existing Unions and in the organization of new ones. In an effort to advance the work of the Unions in educational centers, the secretary, in company with Miss Elaine Coleman and J. Roy Robinson, visited Gainesville, Tallahassee, and Stetson University. Some of the chief results of the year were: awards requested from every association in the State for the first time; three associations added to the Honor Roll, which means that every church in those associations had Training Union work; 11,098 awards issued, and an enrolment of 33,372 reached.

The notable fact in Mr. Radford's second year as secretary was the end of the five-year promotional campaign, which began January 1, 1936, and closed December 31, 1940. The outcome of the comprehensive efforts over that period in Florida can be indicated by some comparative figures:

1935		1940
25,916	Enrolment	37,978
1,498	Organizations	2,448
7,839	Awards	11,531

The fruits of the long-range program, exceeding the original goals in both enrolment and number of organizations, were highly encouraging. Moved by the success attending it, the Sunday School Board and the head of the Training Union Department in Nashville immediately launched another program of four years, to run from January 1, 1941, to December 31, 1944. The objectives were in general necessarily the same as in the preceding plan. It seems well to gather the work in Florida for the new period around the new movement proposed.

Means Employed.

It would be tedious repetition to record in any detail the annual reports on the Training Union work, as those accounts cover the same subjects each year. In a letter to the author Mr. Radford says: "I do not know of any important changes that have taken place in the Training Union Department since I became Secretary July 1, 1938." That means that he was utilizing the methods at this time that had been approved by experience. To note the agencies employed and the results thereby achieved will answer the requirements for a record of the period under review.

The major means towards reaching the ends in view were the summer assemblies, chief of which was the one at DeLand; associational organizations in an effort to reach all the churches; visiting the district associational meetings annually; use of rural workers, the first of which was Mr. H. E. Ridenour; employment of volunteer and approved workers; one-day conferences in each association; help of regular Sunday School Board and out-of-state workers in special Training Union Schools; emphasis upon the standard of excellence; and weekly reports in the *Florida Baptist Witness*. Thus we see that the objectives were sought from both the educational and practical angles. Every avenue of approach was utilized. Columns moved from every front upon the one goal.

Results Achieved.

When at the beginning of 1941 the four-year program was set in motion, no one realized that before the end of

the year the nation would be thrust into the vortex of a great military conflict. No one could foresee the blight that would fall upon the land when honor and self-defense impelled the United States into a second World War. That event depleted the ranks of the young people at home, many of whom were faithful workers in the Unions. Thousands of young men were drafted into the armed forces. Multitudes of girls in the churches married soldiers. The author can testify that his Training Union was decimated by such alliances. The attention of many people was diverted by the general atmosphere created by the vast activities of preparations for the war. Military posts and the thousands of soldiers camped in the cities attracted many young people to the entertainments provided for the enlisted men on Sunday evenings. There was displacement of many families in the matter of employment. The demoralizing and wasting effects of the war were felt everywhere. The total situation was unfavorable to spiritual work among young people, and the ages that suffered most were those that make up the bone and sinew of the life of a Training Union.

In view of the obstacles listed above, we do not wonder that the four-year movement did not show the gains, either relatively or absolutely, that the preceding five-year program produced. During the period the loss of members of the Training Unions in the South amounted to about 200,000, and in Florida to about 6,000, and the damage was greatest among those groups for which the organizations specially exist: Young People's, Intermediate, and Junior Unions. The total enrolment in the State of 39,050 in 1941 dropped to 32,958 in 1944. The bright spot in the generally shadowed picture was an increase in the Adult Unions and the Story Hours for the obvious reason that the ages of those composing the groups excluded them from the demands made upon the ages lying between the two extremes.

Nineteen hundred and forty-five was the centennial year of the Southern Baptist Convention, and in order worthily to celebrate that epochal event the Centennial

Crusade, with its comprehensive and unprecedented objectives, stated elsewhere in this volume, was put on by that Convention throughout its territory. The Florida Training Union girded itself for a share in the vast movement by setting up worthy numerical, or organizational, and spiritual standards. As is well known, neither the Convention as a whole nor any State even approximately realized the aims of the Crusade; and as no separate statistics were kept, the contribution made by the Florida Unions to the total results is not ascertainable. They were just one division merged into the common army engaged in a common campaign. But while ideals are seldom perfectly attained, they are magnets that draw us to higher levels than we would have reached without them. They are forces that propel us into a swifter pace and more energetic efforts than would have been made otherwise. On that basis the quickened activities of the Crusade bore their fruits. At the Convention in Jacksonville, 1946, Secretary Radford announced: "The year that has just come to a close has been the greatest year in Training Union work in our State." The facts adduced, an increase of 817 awards, of forty churches with Unions, of 248 organizations, of enrolment of 3,624, justified the claim. Also during the year, Rev. F. Warren Capell, who before going to Alabama had been a successful pastor in the Palm Lake Association, was added to the office staff.

The upsurge in Training Union work continued during 1946. Resiliency was manifest. Recovery was apparent on every front. The tide that had ebbed so far out during the war-years was returning as rapidly as it went out. Nineteen hundred and forty-six closes the story of the Florida young people's work as recorded in this volume, and the comparative statistics given below covering the period of Mr. Radford's independent leadership of the Union include those for 1946. The figures in the first column state the numbers as these stood at the beginning of the year in which he became secretary of the department; in the second column as they were in 1946:

1937		1946
446	Churches with Unions	591
1,329	Unions	2,594
26,122	Enrolment	40,499
7,999	Awards	19,506

Seventy per cent of the Baptist churches in Florida had at this time Training Unions. Two assistants, Mr. H. E. Ridenour first and Rev. F. Warren Capell in 1945, had been added to the department.

A review of the history recorded in this chapter brings a reflection on the effect that time and ideas have upon human minds. It is a long stretch, not only in years but also in attitude, that lies between January 10, 1895, when the Florida Baptist Convention in Leesburg laid on the table a motion "that a committee of five be appointed to consider the subject of organizing Baptist Young People's Unions in the State," and the favor in which that cause stood before the same body assembled fifty-one years later at Jacksonville in November, 1946. Leesburg and Jacksonville are not farther apart in miles than are the views held on young people's work in the former city in 1895, and those held on the same subject in the latter city in 1946. Through wildernesses of provincialism and conservatism—

"Men hew their way
To the light of day."

CHAPTER XIII

FLORIDA BAPTIST CHILDREN'S HOME

AT THE opening of a great fair in a western city, Helen Keller was asked to give a message suitable to the occasion. Her message in one sentence was this: "Man, in his onward march, has not forgotten his weaker brother." The conclusion thus expressed by one (herself most unfortunate) is peculiarly true of the child. "And she opened it, and saw the child: and, behold the babe wept. And she had compassion on him." Such is the record that the author of Genesis gives us when the maidens of Pharaoh's daughter brought to her the ark in which the little Moses lay. The compassion of a woman revealed on the banks of the Nile in that ancient day has never been wholly absent from the heart of mankind, but care for dependent children in an organized manner is one of the unique contributions of Christianity to society. Not until the introduction of the gospel do we find any special attention to the care of unfortunate children, but from that time to the present, wherever Christianity has gone, we find increasing attention to them.

Establishment.

Among the various denominations the founding of orphanages was a special feature in the latter years of the nineteenth century. This was true of Baptists as of others. Due to the later development of the State, other States of the Southern Convention were ahead of Florida Baptists in this humanitarian work. However, the spirit was brewing.

On November 30, 1899, at the morning session of the Florida Baptist Convention in DeLand, C. S. Farris read the following resolution:

Resolved, That a committee consisting of seven members be appointed to take into consideration the question of establishing a Baptist Orphanage, to be located in the State, and to be conducted under the auspices of the Florida Baptist Convention.

Resolved, further, That said committee report on the matter at the next meeting of this Convention.

Whereupon the President, W. N. Chaudoin, appointed as the committee: C. S. Farris, L. D. Geiger, C. A. Carson, W. S. Jennings, T. S. Chalker, B. M. Bean, and G. T. Leitner. The two facts noted above record the first direct action taken by the Florida Baptist Convention looking towards the establishment of an Orphanage.

This committee reported to the Convention at Arcadia in December of 1900 as follows:

Your Committee on the Establishment of a Baptist Orphanage under the Auspices of this Convention begs leave to submit the following report:

We believe that the time has come for Florida Baptists to establish a home for orphans of the State. Therefore, be it

Resolved, first, That such a home be established under the name of Florida Baptist Orphans' Home.

Resolved, second, That the President of this Convention appoint at this meeting a committee of seven representative brethren, to take in hand the establishment of said Florida Baptist Orphans' Home.

Resolved, third, That said committee be incorporated into a board of trustees of said Orphans' Home, and that said body be perpetuated by the biennial election of its members by the State Convention.

Further resolutions were in the nature of by-laws prescribing the duties of the trustees: They shall organize themselves, solicit contributions of any helpful nature, be empowered to locate said Baptist Orphans' Home, shall elect annually a superintendent of the institution with duties specified, establish regulations on religious advantages, on admission, and remaining in the Home. An additional provision was inserted authorizing the State Board of Missions also to receive moneys and other gifts for the institution, which shall be set aside for the purposes of the Home. The committee called for by the

resolutions, which became the first Board, was composed of Rev. J. C. Porter, Dr. J. F. Forbes, Rev. W. A. Hobson, M. E. Weeks, Rev. W. L. Mahon, Hon. W. S. Bullock, and Rev. W. J. Williams. Of that original Board of Trustees W. A. Hobson, who has served continuously and is still an active member, alone remains.

At the Convention at Marianna in December, 1901, the trustees reported their decision:

We met in Ocala November 26, 1901, and after earnest prayer and carefully weighing all the propositions submitted by the different places desiring the institution, we found that Arcadia, on account of its superior donations and other advantages, was entitled to the orphanage, and by a hearty and unanimous vote fixed its location permanently at that place.

The amount given by the citizens of Arcadia and DeSoto County in land and negotiable notes was \$5,450. Thus the humanitarian spirit, one of the sure implications of the gospel, came into definite expression from Florida Baptists. It was one of the high hours in the history of the Convention. Two emotions blending stirred the messengers. One was a glow of feeling—later described as “the wave of enthusiasm which swept over the Convention at Marianna—” welled up from the consciousness that they had done a gracious thing; and the other arose from a sense of justifiable pride that “we, as Baptists, have the distinction of begin first to inaugurate a movement to supply this important need in our State.”

Again changing from December, the Convention met in January, 1903, at Lake City. The trustees had suffered some disillusionment in the months intervening, and with a touch of sarcasm frankly said so. The wave of enthusiasm, referred to above, had, as waves both of the sea and of the soul have a way of doing, had subsided, and left no sufficient deposits in its wake. “The trustees felt that it could only be a short time when sufficient funds would be sent up to erect the building and have it ready for occupation, but the ensuing months revealed to us that orphanages were not thus built, so after months of waiting

we decided that each brother was satisfied that some other brother had donated enough to build the Home and therefore there was no need of his helping." In order to correct this false impression W. L. Mahon was sent into the field as agent for the cause.

Though the institution could not be opened as had been hoped, the trustees had adopted plans and specifications "for a building, two stories, eighty by forty feet, with thirty feet walls, allowing ample accommodations for one hundred children, besides for superintendent and matron." The cost of this structure, finished and equipped, would be \$10,000, of which amount \$4,440 in cash and \$1,500 in pledges had been secured. Also a charter had been procured for the State.

One year later, as reported to the Convention at Kissimmee in January, 1904, the plans had materialized in a building "supplied with hot and cold water, thoroughly lighted with electricity, and heated by ten fireplaces." Adjuncts necessary to the operation of the institution had been provided, and progress made in preparing parts of the eighty-acre farm to be a contributing factor. The indebtedness of \$11,000 on the plant was more than covered by pledges. A further step looking to an enlargement of interest and of responsibility was also taken. On motion of W. C. McCall a suggestion from the Board of Trustees that their number be increased was referred to a committee, and that committee—J. L. Jones, W. A. Hobson, W. L. Mahon, and M. E. Weeks—later in the session reported as follows:

Resolved, That the Board of Trustees of the Florida Baptist Orphanage be instructed to apply to the proper Court for an amendment to the charter of the Orphanage increasing the membership of the Board from seven to fifteen, and providing for a change in the term of office of said trustees, so that the terms of office of five trustees will expire each year, and provide for the election each year of five new trustees to take the place of the five whose terms will have expired.

During the Superintendency of Bean.

It was now time to begin. The trustees elected Rev. W. M. Bean as superintendent, and Mrs. Bean as matron of the Orphanage. We will listen to his own story as he told it in his first report to the Convention in Jacksonville January, 1905. "This institution was opened on the first day of February, 1904, and received on that day and the next each one orphan. From March 1st till about July 1st, only ten were received. Since that time the number has gradually increased till there are 11 boys and 12 girls. Four of these children have fathers who pay board for them." Some items of mechanical equipment had been added to the plant. The sources of support were cash and contributed produce. The Home closed its first year with a balance of \$218.05.

We thus see the beginnings of a noble enterprise. The spirit of benevolence in the hearts of Florida Baptists had flowered into beneficence. That aspect of "pure religion and undefiled" had come into concrete expression. The stream had begun to flow. The tree had been planted. The sheltering tent had been spread. The ball had started to roll; it will gain dimension and pick up momentum in its course.

During the remaining years of Superintendent Bean's service, the life of the institution flowed along designated channels. There were no major changes in policies. Changes were in the nature of development of what was involved in the original plans. The facts can be shown by a summary without setting down in detail the reports, which in large measure are repetitions.

The institution had not yet come under the care of the State Board of Missions. Direction of its affairs was reposed in the hands of the trustees and of the superintendent. Funds for the maintenance of the Home were sent direct to the superintendent, while all funds for building and improvement were handled by the trustees through the proper officers.

The institution grew in popularity. From the one received on the opening day, the number by 1905 had in-

creased to thirty-five; by 1906, to forty-three; by 1907, to fifty-three; by 1908, to fifty-nine.

The religious program maintained a constant atmosphere. Monday night was prayer meeting time, led by one of the children. On Saturday night the colony was divided into grades, and four prayer meetings were held. Hymns were sung and the Scriptures were taught. The children attended Sunday School and preaching services at the Baptist church. The report for 1908 bore this testimony: "Their knowledge of the Bible would put the average church member to shame."

The education provided in the private school for the children was equal to that given in the best public schools. Training in practical matters was a regular feature in the order of the Home. Learning to sew, mend, cook, and keep house constituted a course in domestic science for the girls, while the boys were taught to work in the garden, in the orange grove, on the farm, or at any other tasks needed around the institution. Thus the internal program of the institution included the training of the mind, the heart, and the hand.

A new building, at an estimated cost of between \$7,500 and \$8,000, was begun on November 1, 1907, and was nearly ready for occupancy at the time of the meeting of the convention. An epidemic of measles and fever further inspired the trustees to begin the erection of a hospital unit, the upper story of which was to be used as a sanitarium and the lower story as a dining room. This building, however, was not completed until several years later. Such structures seem small to us today, but things are big and important according to their background.

Rules on eligibility, presented at Plant City, 1908, were as follows: Ages between three and ten; child with living father not eligible; no boarding orphans taken; none let out for adoption. While interest in the Orphanage was widening, the year 1909 was devoted only to carrying out work already begun. No new ventures were made, but appeals were made to finish what had been undertaken.

"Father" Bean made his last report at DeLand in January 1911. Failing health, culminating in his death on October 12 of that year, permitted him to serve only through the first three months. He belongs in that class of worthies willing to assume the responsibility of nursing and nourishing an enterprise still in its swaddling clothes. He illustrates the changeless law of spiritual work: one soweth and another reapeth; but a brief comparison in essentials will show that he did not labor in vain.

1904		1910
23	Children	65
1	Buildings	3
\$2,250.80	Income	\$6,151.47

During the Superintendency of Trice.

Elected superintendent by the trustees, Rev. J. E. Trice took over his office on April 1, 1911, seven years and two months after the opening of the institution. Though young, the Orphanage had reached solid ground. Its future was secure both materially and spiritually. Its physical assets consisted of property valued at \$37,808.12, and its larger spiritual assets lay in the affections of the people for the cause. As the second superintendent's administration covered twenty years, we may both for convenience and a logical reason divide his term of service into decades. Its course was charted, and its development followed the general plans.

The First Decade.

The sources of support were more diversified and individualized than in the methods we are familiar with today. The day of unified budgets had not yet come. There was regular support from churches, Sunday Schools, W.M.U. Societies, and Young People's Unions. These were listed and credited separately. Mention should be made of the constant liberality of the First Baptist church of Arcadia and the citizens of DeSoto County. Occasional sources were donations from individuals and organizations in the form of clothing, food, bedding, table linen, money, and other items. A third source of income was internal. Products

from the farm operated by the boys, profits from the cannery and printing shop added materially to the resources of the Home.

Attention is again called to the internal program outlined for the rounded development of the children. The educational feature was kept on a high plane. As evidence of the religious life, it is noted that during 1911 the oldest girl, the first child to enter the Home, enlisted for missionary service, had entered Columbia College, where she was supported by the Young People's Unions of the State. The program included training in the practical things of life. The boys were prepared for agricultueal life by experience in working on the farm, in the garden, and the grove. The girls were trained in domestic science through sewing, cooking, laundering, and housekeeping. Industrial training was provided through activities in the cannery, poultry and dairy plants, in the making of cement blocks, and in helping to erect the buildings on the grounds. Boys were trained for occupations by being allowed to work at various trades in the town, such as the printer's, baker's, painter's, electrical contractor's, and in hardware stores. They returned to the Home in the evening, just as they would have done to their parents' homes.

A superintendent and a matron could no longer administer the affairs of the institution. The situation demanded a division of labor and more laborers. The report for 1913 shows in addition to Mr. and Mrs. Trice the following named employees: Miss Florence Butler and Mrs. Erma McIntosh respectively as Boys' and Girls' Matrons; Prof. J. M. Earle and Mrs. R. E. Nowlin for the school work; Miss Marie Sanders for the class in stenography, and Mr. R. H. Moyer to direct the farm activities.

And still the Home was suffering from growing pains. Seventy-five children could not be adequately cared for with the present equipment. Relief could be had by providing a superintendent's home, which would release the quarters occupied by him for the use of the children. The trustees in December, 1913, instructed the superintendent to erect such a building, and one year later he reported

that it had been constructed and paid for at a cost of \$2,857.53. This was a relief, but not a cure. At the next Convention at Live Oak, thirteen months later, the superintendent stated that efficiency demanded two more structures: a babies' building in which to care for the twenty-five smaller children—up to six years—and a hospital building in which the sick could be cared for apart from the other occupants of the Home. It may as well be added here that in July, 1918, Mr. J. H. Maxey of Richmond, Virginia, gave the Orphanage \$5,000 with which to erect the babies' building as a memorial to his mother. This building was completed and dedicated in July of 1919. The other urgent need was also supplied. During 1919 a woman, who desired her name withheld, contributed \$5,000 for the hospital building, and the work of construction was proceeding promptly. These gifts illustrated a coincidence, that often occurred in the history of the Orphanage, between the needs and the timely supplies. The facts are set down in this paragraph in order to give coherence to the story of the two projects.

On January 3, 1916, while the superintendent was at supper with his family an attempt was made to assassinate him. The miscreant fired through a window, and five buckshot took effect in the head and neck of Mr. Trice. The cause of the act is not recorded. During the ten-year period we have been considering here, progress is indicated in that the receipts of the Home had grown from \$6,151.17, at the close of the Bean administration, to \$11,718.17; and confidence in the enlarged future of the institution is shown by the fact that at the Convention in Orlando, January, 1916, a motion by A. M. Bennett to authorize the trustees to take steps to amend the charter in order to permit them to own property up to a valuation of \$500,000.

For the next several years the life of the Orphanage ran a routine course. The years bristled with difficulties. It was hard to hold the lines against the impact of circumstances. The problems that had always attended the work assumed larger proportions. The World War, roar-

ing across Europe, had demoralized the economy of the world, and the repercussions were being strongly felt in this country. Prospects for 1916 were rather cloudy, and difficulties mounted in 1917—"the hardest year of any in our experience—" only to increase in 1918. By 1918 the cost of living had increased one hundred per cent. Prices on all necessities soared to unprecedented levels with some of them hard to get at any price. What was true of an institution was true also as to individuals. The cost of living had so affected faithful friends of the institution that contributions and donations from that source were severely reduced. In 1917 a freeze destroyed the planted crops and the fruit of the grove on the grounds of the Home. Borrowing and debt were the inevitable results. In face of the situation the number of children being cared for passed the one-hundred mark, and appetites remained normal while costs mounted. We marvel that the cost of a child per month had risen during the period from \$10.00 to only \$13.77½. Altogether these were testing years of struggle, economy, hardship, and anxiety.

In July, 1918, some citizens of DeSoto County appealed to the Board of Trustees to establish a pay department into which children from the County and the State, such as half-orphans and those able to pay a per capita cost per month, could be received and given the advantages of the Home. Hitherto the policy of the trustees had been to receive only the full orphan. In view of the ready response of that community in emergencies to the needs of the Orphanage, the request could not be lightly set aside. The appeal at least showed appreciation of the quality of training being given within the home. More will be heard later about the workings of this policy.

But there was a brighter side to the picture. In spite of the barriers that at first opposed its progress, the Home was enabled to cross in safety its Red Sea of difficulties. The sources of supply did not dry up, and there was no impairment of the essential features of the work. As noted elsewhere, it was during 1918 that the gift of \$5,000 for the babies' building was received, and also the promise

of the same amount for a hospital unit. "And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them."

The pains of the several preceding years eased somewhat for the Home in 1919. The Seventy-five Million Campaign had been launched during the year, and out of Florida's quota of \$1,000,000, \$100,000, or ten per cent, was designated for the Orphans' Home. The institution thus comes definitely within the orbit of a State Mission Board responsibility. Although the Campaign had not gotten strongly under way, the Home received a portion from that source. The hazards of the road were manifest in an accident. As a group of girls were on their way to Bartow for a special service in the interest of the Orphanage, the truck in which they were riding was struck and turned over into a ditch. The most serious injury was a broken shoulder of one of the girls, and none of the injuries were permanent.

The Orphanage suffered from one chronic infirmity. Temporary relief could be afforded, but no permanent cure was possible. Healing might be made at one point of its anatomy, but the malady would break out somewhere else. That chronic ailment was *needs*. With the skies brightening the superintendent at the Convention in Jacksonville, January, 1920, came forward with a modest list. One was a steam laundry. As the Home had only a hand equipment, the work was too hard and the time too long for the girls thus employed. A second need was that of an independent electric plant, and the only satisfactory arrangement for heating, with the scarcity of fuel increasing, was a heating plant. Difference in the ages and sizes of the boys made division desirable. The meaning of that was another boys' building. Friends of the institution could not do better than to provide these essentials. Events of that nature followed a pretty well defined course: presentation, delay, and ultimate realization. We shall see how these requirements fared in days to come.

A new policy more satisfactory and that enlarged the service of the Home was adopted in July 1920. The

method of taking the half-orphan was not proving most effective. The authorities nearly always encountered interference in their plans by parents of this class of inmates. At their July meeting the Board of Trustees instructed the superintendent to establish a Home Finding Department as a phase of the work. The Home under this plan would take the half-orphan or deserted child under court proceedings and secure for all such a good home in a private family. The scheme was at once put into operation on a small scale.

The financial status of the institution was becoming more stable. While present plans did not interfere with individual gifts, the Orphanage was included in the Seventy-five Million Campaign, and the Board of Missions had been sending it \$1,500 on the first of each month, which saved the institution from buying so largely on credit. The allotment from the Campaign was \$20,000 per year which would be received in the event that the pledges were all redeemed each year. But as this amount would not meet the needs of current expenses and allow for expansion, both the superintendent and the treasurer desired that the apportionment be increased to \$25,000 from the Board. The request was referred to the budget committee for consideration.

The Second Decade.

A name may serve to mark the beginning of the second half of Superintendent Trice's administration. The Orphanage Workers' Conference in its session at the time of the Southern Baptist Convention in May, 1921, recommended that all Baptist Homes drop the name "Orphanage," and adopt one more fully expressive of the total work done by such institutions. The old name was deemed too narrow to suggest the inclusive program. The superintendent, therefore, recommended to the Convention in Miami, December, 1921, that the Board of Trustees be instructed to have the title changed from the "Florida Baptist Orphanage" to that of the Florida Baptist Children's Home." We are informed at the next Convention at

Gainesville, December, 1922, that, with general public approval and also with that of the children, the change had been made. The value of the change lay mainly in the elimination of the "alms house idea" contained in the word "Orphanage." Readers may bear in mind the name which the institution wears today was bestowed upon it in 1921. The fact that the life of the Home had not passed out of the era of the "good old times" appears in that a committee appointed by the Board of Trustees had to purchase three tracts of timber within a radius of seven miles in order to supply the institution with wood. Save for the two items named above the report for the year consists of routine matters.

A long need that afforded much relief was supplied in the year 1922. A bequest, which amounted to \$3,836.10, from Mrs. Priscilla English, of Wauchula, supplemented by funds from a special campaign authorized, enabled the authorities to erect a two-story concrete building for a steam laundry. This improvement enabled the girls to complete in two days the laundry work which hitherto had occupied them from Monday morning to Saturday night, and provided in the upper story dormitory space for fifteen middle-sized girls. By authority of the Convention the structure was named the "Priscilla English Memorial Laundry Building."

But, as is common with life, shadows as well as light played upon the institution. A disabling debt of \$19,369.04 had accumulated upon it. Debt may be due to any one of several causes: reduced income, bad management, or the necessity for increased expenditures. The last named seems to have been the cause in this instance along with inadequate support. The home was caring for one hundred and eleven children. It seems that the superintendent was reluctant to refuse applicants even when he hardly knew how he would care for them. He went on trusting God and the friends of the institution.

The Home was afraid of debt, and when one had been incurred, it did two things. It wanted to guard its progress and its credit. It would hold up capital expendi-

tures on one hand, and seek to devise means of paying its accumulated obligations. It would catch up even if it could not expand. Even when working under a unified system, denominations have always found it hard to eliminate "specials." So the Convention of 1922, adopted some resolutions by Frank Bently: (1) That in the future the Home receive all specially designated gifts in addition to the ten per cent from the Seventy-five Million Campaign; and (2) That the week preceding the fourth Sunday in each January be known as "Florida Baptist Children's Home Week," allowing the solicitation of funds during that week; that one day of the week be designated as the Annual Work Day, and that funds be sought from the Sunday Schools on the fourth Sunday of that week. When the Florida Baptist Children's Home finally makes up its jewels from its early days, the Sunday Schools will be one of the brightest in its crown.

What has been said in the preceding paragraphs pictures the order of life for 1923 as well as for 1922. Up to December, 1923, three hundred and forty-three children had been enrolled in the Home, but a bare sentence like that cannot in any full measure express the significance of its statement. The actual suffering that had been averted, the rescue of young lives from ruinous influences, the contribution that training of the boys and girls aright would ultimately make to society—these factors belong to the intangibles of life.

Nineteen and twenty-four was an easier and brighter year than usual. The Home had shared during the five-year period in the Seventy-five Million Campaign; and though it had not received a full quota each year, with the ending of that movement the full ten per cent originally allotted was paid in full. The burdensome debt of \$19,000 had been reduced to \$8,754.01. An encouraging feature, not hitherto prominent, was that friends were beginning to provide in their wills for the institution. This new source would in time create a fund for needed buildings.

Favorable though the year had been, past blessings will not suffice the future. Life is lived on the instalment plan.

The true saying, "Sufficient unto the day is the evil thereof," does not forbid thinking and planning to avert the possible evil of tomorrow. We may not cross the bridge before we get to it, but it is prudence to see that the bridge is there when we do have to cross it. So in his statement of needs Superintendent Trice pulls no punches. An analysis of the situation reveals that the Home will need \$37,000 for 1925, and the visible sources will not provide the amount. But similar disparities had been faced before, and we shall see how well the two things are balanced off.

The majority of the reports follow, unconsciously, the technique of the short story. The situation is stated, the resulting problems presented, and the solution sought. Usually the situation creates a problem visibly insoluble; but because unforeseen re-enforcements appear on the scene, the institution is always carried through without serious impairment of its work. Then invariably follows an appeal that will forestall a crisis the ensuing year.

It was much in the mood described above that the management entered another year, and, to increase it further, the State Board of Missions was so pressed by State Mission needs that it could not advance any money for current monthly support, expecting, however, to reimburse the Home fully at the end of the year. Another "special" appeal was the only remedy the Board of Trustees could devise. Mr. E. R. Jones was sent into the field for five and one half months; the superintendent traveled with a number of children in visiting churches. The movement had two important results: it developed many new friends for the institution, and it brought in the cash in amounts to enable the superintendent to pay all operating expenses and in addition to clear up all the old indebtedness. "Weeping may endure for the night, but joy cometh with the morning."

It was also a banner year in individual and church donations. The list is impressive: a concrete bath building, new beds for the girls' dormitory, sixty-five mattresses, new bed springs, one hundred counterpanes, five hundred dollars worth of instruments for the Band, uniforms for

the boys in the Band, a pair of shoes for each child, five hundred dollars from former members of the Shady Grove church, a small stucco building was erected by the Carpenters Union of Arcadia, and presented to the small girls as a playhouse, and, finally, a nice piano. "A friend loveth at all times; and a brother is born for adversity." His cup was so full for 1925, that the superintendent listed only one additional need for 1926: the Home needed more land for the various purposes that the acreage served.

Debtless and with a balance on hand, the institution entered its path of 1926 with fewer mountains to be leveled and fewer valleys to be filled apparently; but "thou knowest not what a day may bring forth." Nature, which distributes its beneficence impartially, manifested its impartiality also on the other hand. In September a devastating storm damaged properities on the grounds to the extent of \$3,000, and receipts from the Co-operative Program fell short by \$7,542.73. Loss on one hand and failure to receive on the other induced a double difficulty.

Two policies animated the Board of Trustees always. One was to care for what they had in a proper manner—children and property—and the other was to acquire what they needed, even though debt was the penalty. Money was borrowed to repair the damage from the storm and for other pressing obligations; and, by using the balance on hand, by special contributions, and by funds taken from other sources, a boys' dormitory was erected in 1926.

The abiding interest of Arcadia appeared again. The Convention of 1925 instructed the Board of Trustees to consider the question of securing more land. It seems that the citizens of Arcadia feared that this might lead to the removal of the institution. Therefore in July a petition, signed by two hundred of them, urging retention of the Home in the city, was presented to the Board. This petition pledged its signers to secure, within working distance, sufficient land to meet the needs for a larger farming area, as soon as real estate conditions became stabilized.

Though a boys' dormitory had been built in 1926, in 1927 a school building, ample to care for up to three hundred

children, was erected by borrowing more money, and through a gift of \$5,000 from Miss Gertrude J. Jhoerg, to whom it was made a memorial. The necessity for this enlargement is shown by the fact that during 1927 the Home had cared for two hundred and one persons—one hundred ninety-five children and six workers. Because of failure to receive its proper proportion from the Unified Budget, the debt on the Home at the end of 1927 was \$9,618.74; and it was saved from serious embarrassment only through generous donations from various sources, and by \$4,000 worth of provisions raised on the farm.

Undeterred by debt and the demonstrated uncertainty of income, the superintendent launched out into the deep on behalf of the Home. He interpreted circumstances as the voice of God calling upon the Baptists to further enlarge and equip the institution to care for those desiring to enter. The imperative requirements for 2 new buildings, conversion and improvement of existing ones, current expenses, and repairs would be for 1928 \$72,168.74. This unprecedented proposal indicated that in the minds of the leaders at least the Children's Home had become a major object on the program of Florida Baptists. He sets his stakes far out in front, but report next year shows that he did not reach them, as the income of the Home totaled only \$47,285.40.

But it was evident from the actions in the Convention in Miami, December, that the Home was bulking larger in the vision of that body, and that better methods of support must be adopted. Speaking for the Board of Trustees, Frank Bently, Chairman, submitted a budget that would meet the requirements. A special committee had visited the institution in November, reported on its equipment, the manner in which the work was conducted. This committee heartily commended the work and the way in which it was carried on by the superintendent and his assistants. One result of this investigation and of the realization of the needs of the Home was a motion by T. V. McCaul that a committee of nine be appointed to consider the whole matter of adequate support for the Home. This commit-

tee, reporting later in the session, recommended that ten per cent of the receipts from the Unified Budget be given the Home during the ensuing year, and that each Sunday School be requested to contribute its offering once a month to the same object. It is evident that the Home had taken a forward step, and that its support would be on a more definite and systematic basis than at any time before.

But

The Best-laid schemes o'mice and men
Gang aft a-gley,

"The Best-laid schemes o'mice and men
For promised joy."

The end of 1929, largely because of failure to receive the expected amount from the Co-operative Program, found the Home with a deficit of \$16,875.36. The accumulating indebtedness, as will appear later, will become a definite handicap to the institution.

An important action was taken in regard to the educational work of the Home during the year. The County School Board agreed to take over and run the department as a county school, assuming control and direction of school and paying the greater part of the expense. Within a year this arrangement was in full operation, saving the Home \$25,000 per year. We do not see exactly how this was reconciled with the doctrine of the separation of church and state, as the County School Board was running the school only for the benefit of Baptist children, but it seems to have been satisfactory to the management. The name of F. N. K. Bailey appears for the first time as Chairman of the Executive Committee of the Home. There thus comes into the service of the Home one who will remain its steadfast friend, and who is today the President of the Board of Trustees.

The watchman said, "The morning cometh, and also the night." There were both shadows and lights in 1930 for the Children's Home. The movement, begun by the citizens of Arcadia and DeSoto County in 1928, to provide the Home a farm of 260 acres, six miles north on the Dixie

Highway, in the Peace River Valley, had reached a stage where the Home could use the property, though a debt of \$2,300 remained on it. Some of the cattle and all the poultry were moved to the land. Superintendent Trice raised enough money to reduce this indebtedness to \$1,300, with twelve months extension on that amount. The opportunity thus afforded to serve the Home from this acreage was very great. The shadows consisted of an accumulating indebtedness. The auditor's report showed that the liabilities of the Home—made up of current support indebtedness, old indebtedness, and notes on the building fund debt—were \$43,945. The cost of maintaining each child per month had risen to \$19.07, and though the institution had received \$3,299.93 more than in 1929, it remained in the red.

When the Convention met in Orlando in December, 1931, the debt had slightly increased. Conditions were bad. The financial structures of the country were tottering. The depression, ushered in by the break in the stock market in October, 1929, was crashing its course over the nation. Values were being shattered. Banks and businesses were going to the wall. Personal incomes were reduced, in many instances, wiped out, and unemployment was growing by strides. It was a time of general retrenchment in Florida Baptist work. The State Board on March 24, 1931, discontinued the Brotherhood work, reduced missionaries' salaries \$500.00 per month, and made a cut of ten per cent in the salaries of all employees of the Board.

The Children's Home could not hope to escape a share of the general catastrophe. In his report Secretary Brittain said: "A real crisis has been reached at the Home in Arcadia. Debts have accumulated that seriously embarrass the Trustees and management of the Home." The institution had encountered many troubles, indeed they were never absent; but this was the first time those troubles had risen to the level of a "crisis." Be it said to the credit of the authorities that, whatever else suffered on those grounds, they so manipulated circumstances as to keep the physical welfare of their charges at a safe level.

Such a situation could not be tolerated. Debt discouraged giving, absorbed funds needed for current expenses, weighted down the present and shadowed the future. It was a drag that stalled progress. The forts in the rear must be reduced before the lines could advance. The Convention saw the necessity of rescuing the institution from impending peril. On Thursday morning, December 10, Lloyd T. Wilson, of Lakeland, offered, and the body passed, the following resolutions:

Whereas, the Florida Baptist Children's Home has been greatly embarrassed for a number of years on account of the burden of heavy indebtedness: And, whereas the Trustees of the institution have been for many months negotiating with Mr. Edwin Gould of the City of New York, through letters, telegrams and personal interviews, with the hope of securing his financial assistance in carrying at least a part of this heavy load: And, whereas the said Trustees are in receipt of a message from the said Edwin Gould dated on yesterday, in which he indicates his willingness to take up the mortgage of fifteen thousand (\$15,000.00) dollars just now pressing upon the Home and carry the same at a very low rate of interest, on condition that Florida Baptists raise in cash the remainder of the pressing indebtedness of thirty thousand (\$30,000.00) dollars;

Therefore, be it resolved by this Convention that the Trustees of the Florida Baptist Children's Home be and they are hereby authorized to go afield for the purpose of securing at the earliest possible moment this thirty thousand (\$30,000.00) dollars and thus relieve the Home of its pressing indebtedness and embarrassment.

Resolved, second, That the Convention hereby endorse the wisdom of the Trustees in selecting Dr. J. Harrison Griffin as Financial Agent in the management of the movement to raise this pressing floating indebtedness and that the Convention pledge its hearty and enthusiastic support to make this campaign a great success.

The other item of 1931 of chief concern to the Home was the resignation of Superintendent J. E. Trice, and it had been accepted by the Board. He had served the institution twenty years. One who holds for two decades a position as complex and difficult as his was has at least three qualities: character, ability, and a spirit of service. Resolu-

tions, offered by W. A. Hobson, on behalf of the Trustees, warmly commending the character, attitude, and work of Dr. and Mrs. Trice, were adopted by the Convention. One sentence indicates that the welfare of the institution was uppermost in this thought even in resigning: "This unselfish decision and beautiful spirit of our Superintendent is in keeping with his relation to the home, and our Baptist work through the years." It is appropriate to insert here that in the death of Dr. W. L. C. Mahon, September 27, 1931, President of the Board and of the Executive Committee, the Home lost one of its staunchest friends, strongest advocates, and wisest counselors; and the committee on the Home, reporting at the Convention in Daytona Beach, 1932, said: "No mere words could adequately express the debt of appreciation that Florida Baptists owe to these two people for their labors in behalf of fatherless and motherless children."

A few comparative figures at the beginning and at the close of Dr. Trice's administration, taken in connection with the denominational growth in churches and membership, will be enlightening, though it should be added that both the income and the number of children were larger in previous years than in that bad year of 1931:

1911		1931
42,644.....	Membership	116,118
607.....	Churches	748
3.....	Buildings	6
63.....	Children	177
\$13,848.98.....	Income	\$38,310.52

The facts and figures that so largely make up the story of the Home on these pages are by their nature devoid of much human interest. They concern things more than persons. Yet day by day in the buildings and the grounds there was a lively drama of life in which the administrators and the children were the actors. Glancing along the history, we can construct a fair picture of the interior life of the institution. There was a schedule of activities designed to develop the potentialities into character, ability, and service. While the methods and forms change somewhat at

different stages, the ends are the same. Baptist children had priority in reception; after that such others of the State as the Home was able to receive them.

The education provided in the Home was such that the children were allowed to enter the high school of Arcadia without examination. The religious program, central in the picture, radiated its light over all the scene. A Sunday School was maintained, and prayer meetings, conducted by the children, were weekly features. Organizations, such as the B. Y. P. U. and Sunbeams for the smaller children, functioned within the Home. The whole body attended preaching services at the Baptist church, and year by year many were added unto the church from that source. An item in one report states that all the children were tithers. It is noted that the oldest girl, the first child to enter the Home enlisted for missionary service, entered Columbia College, where she was supported by the Young People's Unions of the State.

The training for active life was more practical than theoretical. The girls were trained in domestic science through sewing, mending, laundering, and housekeeping. The boys were prepared for agricultural life by experience in working on the farm, in the garden, and in the grove. The more distinctly industrial training was secured through activities in the cannery, poultry, dairy plants, in the making of cement blocks and in helping to erect buildings. Boys were allowed to work at various trades in the town, such as the printer's, baker's, painter's, electrical contractor's, and in hardware stores. They would return to the Home in the evening, just as they would have done to their parents' homes under different circumstances. There seems to have been no drones in the hive. The children were disposed of on various grounds. Some were taken by relatives, some of the girls left for nursing courses and to take self-supporting positions, and boys likewise left when able to support themselves. And the old business of getting married accounted for the departure of others. The grand aim of the courses of instruction, both literary

and practical, was to prepare the beneficiaries for life in the secular and religious spheres.

During the Superintendency of Johns.

Elected by the Board of Trustees, Mr. T. M. Johns on July 1, 1932, became the third superintendent of the Florida Baptist Children's Home. He was born in Alabama near Clopton. While his training had not had in view institutional work, it is easy to see that the training was a preparation. At the University of Florida he had majored in psychology, with child psychology as a minor. Both he and Mrs. Johns had been working with children since they were sixteen years old. Both had been teachers, and at the time he took over the management of the Home, he had been engaged in teaching for seventeen years. His motive in accepting the work in Arcadia was a desire to serve the interests of under-privileged children. Thus at thirty-three Mr. Johns was mature enough to be conservative, and young enough to be progressive.

There was general satisfaction with the choice made by the Board. A change in the administration of an institution is seldom neutral; as a rule there is a rise or fall in its fortunes. In this case all fears of the latter were dissolved by a cordial spirit of cooperation between the outgoing superintendent, the incoming one, and the Executive Committee. The transfer was smoothly effected. The boat rocked so little that interested ones scarcely knew that a new pilot had taken the helm.

Holding the Line.

Conditions being such as they were, to hold the ground already gained by the Home would be a satisfactory achievement. The circumstances under which Mr. Johns entered upon his career resembled a day that, though the sun was shining, was slightly overcast. The brightness flowed from the fact that the campaign authorized by the preceding Convention had yielded \$30,648.17, thus enabling the Home to pay off in full its strangling current indebtedness. There was much congratulation and jubilation over the deliverance. "They joy before thee according to the

joy in harvest." The shadow on the day was that the "scarcity of money equalled that of reconstruction days. The rich had become poor and the poor had felt the pinch of their poverty"; and as a result receipts from Convention sources had been \$12,461.35 less than in 1931.

"A prudent man seeth the evil, and hideth himself; the simple pass on and suffer for it." Every strategy was employed to avert a return to the pit from which the institution had been digged. Salaries at the Home had been reduced thirty-three and one-third per cent, and that without a murmur from the workers. Another economy had been effected by sending all children above the sixth grade to the city school. But inasmuch as debt seems to pursue church institutions as its shadow follows an opaque body, the end of the year showed a small indebtedness—\$3,269.04. The marvel is that it was kept within such limits. Three courses were open to the Home: get increased income, go deeper into debt, reduce the number of children, then 134, being cared for. The best that can be said for the Home in 1933 is that it a little more than held its own, which was made possible by two timely bequests—one for \$250.00, another for \$1,215.00.

If all those responsible from the beginning for the operation of the institution could have met and framed their feelings, we imagine the question and answer would have been something like this:

"Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend."

The land was still deep in the slough of depression. Co-operative Program receipts shrank in 1934 to \$79,528.16, of which the Home received only \$4,578.33; but it had lived within its income because of help from unforeseen sources. From Mrs. Amanda Pettigrew's will came \$2,097.24, and a Mrs. McKinney had bequeathed \$529.89 to the institution. In addition the late Dr. McIntosh of Thomasville, Georgia, had left to the Home all his property in Florida valued at \$39,000. No income was immediately available from it,

but it soon became regularly productive, constantly referred to. The timely provisions thus made enabled the Home to cross the line at the end of the year without additional encumbrances, and slightly to reduce those it was carrying. The assurance of the Master, "Your heavenly Father knoweth that ye have need of these things," seems to have applied in corporate life.

"Behind the dim unknown
Standeth God within the shadow, keeping watch above his
own."

"Be not thou one of them that . . . are sureties for debts." The Home had suffered that sort of bondage during much of its history, but, as it moved down the road of 1935, happy days appeared again. The superintendent could report to the Convention in Arcadia: "For the first time since our connection with the Home, we are able to report to you that all current indebtedness has been paid." He had a little private heart-feast: "It was my pleasure to take the ledger of our Home and issue checks for the balance of each account." In addition a foundation was being laid as a security for the future. From an unnamed donor had come a trust fund of approximately \$20,000. She was to receive a maximum income, if the trust produced it, of \$840.00 during her lifetime, after which the entire income was to be used to give a home to full orphan girls in the Children's Home.

The educational interests of the Home were also enlarging. Four girls, without cost to the Home, were in Stetson University. Two other girls were in Tallahassee, one of whom would receive a normal diploma, and begin teaching in the public schools. Three graduates of the Louisville Training School were on the teaching staff of the Home. Two of these were four-year college graduates who had deliberately chosen this work in spite of the limited salaries paid by the Home. A nucleus of a library had been gathered. Looking forward, we find that by 1938 this asset had grown to nearly four thousand volumes, affording material on almost any subject.

Sailing Before the Wind.

Fortune continued to favor, the funds to flow in 1936; but this fact led to no extravagance in any phase of the operations. Thrift was not cast to the winds. Prudence was a practiced virtue on that campus. Every item of expense was scrutinized as carefully in the days of prosperity as in the days of adversity. While the Home received its portion from the Unified Budget, the larger part of its support came from other sources. Its treasury was a reservoir into which many tributaries flowed, some larger and some smaller, but each made its welcome contribution. The Sunday Schools, churches directly, Woman's Missionary Union, Baptist Young People's Unions, individuals, and Associations made annual gifts. Another source of income was from the operation of the physical properties of the Home. The farm, grove, and print shop paid off well. The help came also in forms other than cash. The Middle and West Florida Associations were especially generous in donations of produce. They sent it in by truck loads and car loads. Thus blown upon by many favoring breezes, full sails carried the ship prosperously on.

The Trust Fund continued to receive property. During 1936 Mrs. Mary A. Diebler added \$3,500 to this fund. It was designed to build this fund to the point where it would pay all expenses in salaries and care for the buildings, thus releasing other moneys to care specifically for the children.

The value of the Student Loan Fund is highly commended in 1937. By means of it the girls and boys were enabled in preparation for life to go on to higher institutions of learning for specific vocations. The report for the following year shows seven of the children in institutions of higher learning. But in spite of the present good fortunes of the Home, the inadequacy of its support is shown by the fact that one hundred and four children had applied for entrance during this one year, of which only thirty could be accepted. The Home was a perpetual challenge to Florida Baptists to "enlarge the place of thy tent, and

let them stretch forth the curtains of thy habitations." The only outstanding fact in enlarging the service of the Home in 1938 was the employment of a case worker. Mr. Johns realized that children were often accepted without adequate information in advance. More worthy ones might be rejected while less worthy cases might be accepted. The plan was for the case worker to visit the applicants and to bring to the Executive Committee detailed reports on each case. In addition this worker would assist in their communities those who could not be admitted to the Home and in every possible way to adjust themselves to existing conditions. Miss Lona Baldwin, the daughter of a Baptist minister, a graduate of the Louisville Training School and of Peabody College, was secured for this position. After a full year's experiment confidence in the wisdom of the plan and appreciation of the value of her services were expressed in the superintendent's report for 1939. She had traveled twenty-five thousand miles, and visited ninety per cent of the children admitted before they were taken. She had enabled families to remain together, secured work for some, and aid for other dependent children that could not be received into the Home. "The Social Worker has proved her worth, and if no other record but our own were available, we would be forced to say that it indeed is worth while."

The report of Superintendent to the Convention at Palm Beach in January 1940 reflects his opinion that the institution has reached a stage where it can serve as never before. "Children who apply to us for help will be given some kind of service. Institutional cases will be accepted in the Home, and those who are not will be adjusted in some way, if possible." A retrospective view was encouraging. "For seven and one-half years we have worked in your institution. We are able to look back over the years and report that there has been a gradual climb in every phase of our work. An increase has been shown all along the line." Receipts for the year 1939 of \$44,064.71 are evidence that the cause of the Home was widening in its range and deepening in its appeal.

Contemporaneous with the normal life of the Home occasionally would occur some event bearing on its history that would stand out prominently on the landscape of activities. Since the current expenses were being met satisfactorily, the time seemed propitious to relieve the institution of its mortgage indebtedness. One incidental reason for putting on the campaign of 1932 to pay the current indebtedness was that the Edwin Gould Foundation of New York offered to take the mortgage at a lower rate of interest than was being paid if the Home would arrange to pay the current debt. As previously recorded, the conditions were met; the debt was paid.

But the institution was still carrying the mortgage, and during the years intervening it had cost the Board nearly five thousand dollars in interest. Pastor W. H. Rittenhouse at the Convention in Gainesville, 1941, spoke of a generous proposition from a member of his church in regard to this debt. The Board of Trustees for five years had been discussing the loan, but nothing was done until the summer of 1940 when, through the intercession of Colonel G. E. Mabry, of Tampa, the Gould Foundation agreed to accept ten thousand dollars in payment, provided that Florida Baptists would raise fifteen thousand dollars, retaining five thousand for repairs on the buildings of the Home. It was moved and carried to accept the proposition of the Gould Foundation; and Superintendent Johns was authorized to go afield for the funds during February and March. The money was to be given, not borrowed.

As ordered, so done. Rural and city churches joined hands and stood side by side in support of the movement. They went the second mile. The report of the superintendent to the Convention in Panama City, 1942, showed that, when the cash round-up was completed, the Home had in hand \$25,297.57. There was much gratitude and happiness over deliverance of the Home from debt of every kind. After deducting the draft of \$10,371.67 to the Foundation, there was left the sum of \$14,925.90 with which to repair the buildings. The campaign did not

sidetrack normal favors towards the institution. The never-failing friend, the Woman's Missionary Union, had completed in a most attractive manner the Chapel during the year. A friend in Miami bequeathed one hundred dollars, and Mrs. Beall, of Malone, by will added five thousand dollars to the Student Loan Fund.

Relocating the Home.

While the normal life of the institution continued and will be noted, the question of relocating the institution was, in the period under review, the dominant issue before the Trustees and the Convention. The Home had grown from infancy to maturity, from weakness to strength, from poverty to reasonable economic security, from one inmate who entered on the opening day to one hundred and forty at present; but there was a growing conviction that the logic of events required its removal to another area. A larger city and a more populous community would yield larger local support, afford larger cultural and religious advantages to the children. Such considerations, plus some local frictions, pointed to the wisdom of relocating the Home.

In the Convention at Bradenton E. D. Solomon, on January 19, 1944, moved that the president appoint a committee—five preachers, five laymen, and five women—to study the whole question of the Children's Home and consider all propositions that might be made, report its findings and make its recommendations to the Executive Board of the Florida Baptist Convention. No member of the Executive Board nor any member of the Board of the Trustees of the Home should be eligible to appointment on the special committee.

The committee assumed that the purpose of its appointment to be that of considering the advisability of relocating the institution. Six meetings were held during the year, and one sub-committee meeting. General sentiment, as far as the committee could ascertain, favored removal. The conclusion of the committee, of which A. C.

Abney was chairman, made to the Convention in Jacksonville one year later, appears in the following paragraph:

"A joint meeting of the special committee and of the Trustees of the Children's Home was held in Ocala Tuesday night, January 9th, and after hearing propositions from the two localities that had made bids for the relocation of the Home, a resolution was passed by the Board of Trustees as follows: "That we thank the committee from Duval and Marion Counties for their offers; but, as neither proposition provides sufficient housing for the Home, and as war conditions prevent the erection of necessary buildings, it is the opinion of the Board of Trustees of the Children's Home that it would be wiser to defer action for the present; and we recommend to the Florida Baptist Convention that the present committee on the Children's Home be continued."

The resolution, the special committee concurring, was adopted by the Convention.

The authorities in the matter moved prudently; but, as shown by a resolution presented by C. H. Bolton to the Convention in 1945, they felt justified by that time in taking definite action looking towards removal of the Home. The paper cited the several steps that had been taken in order to arrive at a decision. (1) Both the Executive Committee of the Florida Baptist Convention and the Executive Committee of the Florida Baptist Children's Home recommended to the Board of Trustees of the Florida Baptist Children's Home the sale of all the real property being used by the Home. (2) After due notice to each member of the Board of Trustees that the recommendation would be acted upon at the annual meeting of the Board on January 23, 1946, the Board by a four-fifths majority passed a resolution to sell the aforesaid property, subject to the approval of the Florida Baptist Convention. (3) After the resolution had been presented to the Convention with the request that it approve the sale of the property, the body resolved that in its opinion it was to the best interests of the Home that the property be sold, as recommended by the Board of Trustees.

NOW, THEREFORE, BE IT RESOLVED by the Florida Baptist Convention this day assembled that the sale of all

real property belonging to the Florida Baptist Children's Home, situate in the County of DeSoto, State of Florida, including the real property now being actually used by said Florida Baptist Children's Home as a home for the maintenance, support, and education of indigent orphans, residents of the State of Florida, consisting of the Southeast Quarter (SE $\frac{1}{4}$) of the Northeast Quarter (NE $\frac{1}{4}$) and the Northeast Quarter (NE $\frac{1}{4}$) of the Southeast Quarter (SE $\frac{1}{4}$) of section 25, Township 37 South, Range 24 East, consisting of 80 acres, more or less, be, and the same hereby is approved by the Florida Baptist Convention.

BE IT FURTHER RESOLVED that the Florida Baptist Children's Home be, and it is, hereby fully authorized, empowered and directed with the full approval of the Florida Baptist Convention to sell all of said real property, including all real property now actually used as a home for purpose aforesaid, at and for such price and upon such terms and conditions as the Board of Trustees of Florida Baptist Children's Home in its judgment and discretion shall deem advisable and to the best interest of the Florida Baptist Children's Home.

BE IT FURTHER RESOLVED that sale by the Florida Baptist Children's Home, through its Board of Trustees, of all real property, title to which is vested in said Florida Baptist Children's Home, situate in the County of DeSoto, State of Florida, including real property now being actually used by said Florida Baptist Children's Home as a home for the maintenance, support and education of indigent orphans . . . be, and the same is, hereby approved, ratified and confirmed by the Florida Baptist Convention.

Since the day the Home was opened on February 1, 1904, Arcadia had been its habitation; and, naturally enough, the citizens of the town, having given the institution generous support during forty-one years, appreciating its value as a benevolent organization and as a commercial asset, opposed its removal. Various organizations of Arcadia strongly urged that it be retained in its present location. C. H. Bolton moved the adoption of the resolutions. Hugh G. Jones, an attorney of Arcadia, vigorously opposed the motion; F. N. K. Bailey, President of the Board of Trustees of the Home, vigorously supported it. A call for the previous question having been

sustained, the motion to adopt the resolutions was carried.

In exercise of the approval, authority, and direction contained in the resolutions, the Board of Trustees sold the property described above to Dr. U. E. Harding for the sum of \$42,000.00. The Home has acquired in Lakeland approximately 131 acres for its new habitation, fifty-one of which were given principally by the First Baptist church and the Southside Baptist church, and eighty acres were purchased. The contracts for the first building on the new grounds will be let on May 6, 1947. The Home must vacate its present premises by July 1, 1948. The evolution of this institution, beloved of Florida Baptists, is here shown by a brief comparison. On its opening day, February 1, 1904, one orphan was received and one the second day and by the end of the year eleven boys and twelve girls had been accepted. The Orphanage, as it was then called, closed its first year with a balance of \$218.15. On the campus today are 143 children, nine on Mother's Aid, and seven in Stetson University, who return to the Home during their vacations. Today the Home has fixed assets of \$186,000.01; cash in banks \$132,903.55; United States Saving Bonds, purchase price, \$67,284.75; and Stocks Warrants and Stamps \$219.31.

CHAPTER XIV

MINISTERIAL RELIEF

THE laborer is worthy of his hire." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." "Let him that is taught in the word communicate unto him that teacheth in all good things." These inspired declarations embody a principle, but the fact that the precepts have not always been practiced in adequate degree has led individuals, churches, and organizations to devise means that look toward some measure of "adjusted compensation." Florida Baptists have employed several methods of making up in part for "that which was lacking."

The Baptist Ministers' Assurance Association.

This was an independent organization of Baptist ministers the purpose of which was to provide some funds to his family in the case of a minister's death. Thus while its service was not ministerial relief directly, it did afford the minister a means of providing for his family in a crisis. Hence the subject is properly included in this chapter. Its first name was the Baptist Ministers' Life Association, but in 1892 the word "Life" was replaced by the word "Relief." However, the name the organization carried for almost its entire history is the one at the head of this division.

The birthday of the movement was in the Convention in Orlando when on December 14, 1884, the body adopted a resolution offered by S. F. Gove:

Resolved, That W. N. Chaudoin, W. N. Davis, and A. P. Ashurts be appointed a committee to prepare a plan of organization in the nature of a Mutual Benefit Association for the consideration of the ministerial brethren, and that said plan, or some other means, be adopted.

It does not appear that any plan resulted from the resolution. The time was not ripe. Sentiment had not developed. Ministers were too few and too widely separated. But a good idea, once born, retains its vitality. In the first session of the Baptist Ministers' Conference in Ocala further action was taken on January 16, 1889:

On motion of Bro. Bailey, a committee, consisting of N. A. Bailey, H. M. King, and C. H. Nash, was appointed to consider the advisability and feasibility of organizing a Baptist Ministers' Life Assurance Fund.

Pursuant to this action, the Association was organized at Monticello on January 24, 1890, with thirty members, who elected C. H. Nash, President; L. D. Geiger, Vice-President; and J. T. Lynch, Secretary and Treasurer. The new body was feeling its way into public favor. In 1891 its President was granted special permission to explain to the Convention the nature and work of the Association.

The main provisions of its constitution were as follows: Membership was of two kinds. Any well accredited Baptist minister in the State might become a beneficiary member upon the payment of an annual fee of fifty cents, later raised to one dollar, and agreeing to pay an assessment of one dollar on the death of a beneficiary member. One became an honorary member by consenting to pay only the regular death assessment. Later churches, Sunday Schools, Associations, and B.Y.P.U.'s were allowed to hold honorary memberships. Failure to pay dues and assessments in sixty days, later reduced to thirty, forfeited membership in the body. Also it was later agreed that if there were no family, the assessments were to be used to pay doctors' bills and actual burial expenses, and any remainder should go to a general endowment fund for the Association. The regular officers constituted a board of directors to transact the business of the body between sessions. The body held meetings, brief and mostly of a business nature, at the time of the annual sessions of the State Convention. Some slight amendments were made to the constitution from time to time, but its fundamental

law remained essentially the same throughout the history of the organization.

A summary of its work, published in the Convention Minutes of 1898, shows the measure of its service over a period of nearly nine years. The membership had grown from thirty-one to one hundred and fifty-nine: eighty-nine were beneficiary and seventy honorary members. There had been eighteen deaths, and the payments thereon amounted to \$2,382.66. The smallest of these assessments was \$38.00; the largest was \$172.00.

As the procedure in the sessions were largely routine and as the records reported vary but little, it would be neither interesting nor profitable to set down in this history the reports year by year. As the Association's work concerned beneficiary members, it was an excellent demonstration of the Golden Rule: one did for another what another would one day do for him; and the participation of honorary members was pure benevolence, as these did not share the benefits at all. It continued its course over a long period, but it never enlisted the general interest of either the laymen or the ministers. Although membership was open to not only individuals, but to all denominational organizations, as late as 1914 the record shows that only 128 ministers, 85 lay members, 6 churches, 11 Sunday Schools, and 22 W.M.U.'s, B.Y.P.U.'s Bible Classes, and Social Unions, belonged to the Association. "The sad and striking feature of the work is that as a class the pastors in Florida do not believe, nor take an interest, in this work." This seems rather anomalous, as the cost was small, the benefits timely and substantial.

Still with the growth of Baptist membership and the increase of ministers in the State, the Association registered some progress. In 1922 the total receipts were \$930.11; in 1924, \$855.70. The last minutes of the organization appear in the Convention Annual of 1925, with total receipts of \$772.24. The aggregate benefits to widows and needy families rendered during the period of its operation were large; but having served its day, it ceased to be. Its methods and the need for it were outmoded in the evolu-

tion of larger and more comprehensive plans that had come into the program of Baptist life.

The State Board of Missions.

"The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody." That vivid sentence from Victor Hugo was quoted by Dr. S. B. Rogers in one of his reports. Though exaggerated, it contains truth enough to give it point. Because of the nature of their service and of their lower income compared with that from other vocations, the physical welfare of aged and disabled ministers had been a matter of concern to many compassionate souls. The normal conditions in Florida's earlier days brought about needs of that nature. Many preachers, limited in their preparation and therefore unable to command positions that yielded a living wage, like Paul, worked with their hands during the week and preached on Sundays. Their salaries, if any, were indefinite; and they could therefore make little, if any, shelter for the "rainy day" of age and affliction, or both.

It was therefore not enough to provide benefits, after the manner of the Ministers' Assurance Association, for the widow or family on the death of the minister, which benefits were available only for Association members. There were others whose time of departure was not yet at hand who needed something for their shadowed or sunset years. That situation was discerned by alert minds, and action that looked toward remedying it was taken when the Convention at Lake City, 1893, voted to appoint a committee to consider the subject of providing for superannuated ministers. At Plant City one year later that committee—P. W. Corr, A. P. Pugh, and H. C. Speller—reported:

We advise that this work be made part of the work of the State Board of Missions. We urge each Baptist Church in the State to make a contribution for the benefit of aged and needy ministers.

The adoption of the report made the State Board the

promotional, receiving, and distributing agency. In his report one year later Secretary Chaudoin stated the situation: "The Convention a year ago devolved this fourth branch of work in the State upon us, and appeals have been made and inquiries as to those needing help, and from the 'Birthday Army' and a few churches \$19 have been received and most of it disbursed." The first fruits were small, but the mustard seed had been planted.

The work was independent of other departments. Then every interest stood on its own feet, and appealed on its own merits. "They had all things common" in Jerusalem, but not in Florida at that time. The report rested the support of the new cause upon the churches, but other measures supplemented that source. One of those measures was the "Birthday Army", which was composed of persons who gave a penny for each year of their age, and for the time being was the most fruitful source. Traveling servants of the denomination interested themselves in the cause. In 1900 "Gospel Wagon McIntosh collected \$100 for this work," and in 1901 J. C. Porter collected at two associations nearly that amount. The last year of Dr. Chaudoin's administration the sum contributed was \$334.00, which was divided among twelve beneficiaries.

As the main procedures of this work remained the same during its history, a few general remarks on that phase of the subject are offered here. The cause was deemed worthy by all, but seems to have appealed more to the feelings than to the wills of the people. The number aided was never large at any one time, but the destitution in many cases was acute. Through death at one end of the line and additions at the other end, the list was constantly changing. The State Secretaries were faithful in calling attention by word and pen to the object. Located at headquarters, into which the stories of distress came, they suffered vicariously; and their appeals, based on sentiment, justice, humanity, and religion, strained their vocabularies. The aid extended was governed in general by the funds available, and in particular by the needs of the

individual—the largest gifts went where the needs were greatest.

As this field of service, while worthy to the uttermost, was small, the space allotted to it is limited accordingly. A cross section of the funds received at intervals will be sufficiently informative on the history of this benevolence. Dr. Geiger complained that “this is the only department in which we do not make steady advances.” The amounts did fluctuate year by year, but showed a gain over a longer period. The *waves* undulated, but the *tide* did not recede. For the first year on which Geiger reported, with sixteen men on the list, the sum realized was \$456.91, and for the last year on which he reported—1908—with eight veterans on the list, \$340.14. The first year on which Dr. Rogers reported the contributions were \$401.30. At the end of five years the total had advanced to \$628.74, and at the end of ten years of his administration, \$1,443.71.

As this type of relief from 1919 on became incidental to the larger plan afforded by the Relief and Annuity Board, we need not pursue the subject further under the present heading. This service was henceforth in the nature of a “special” and belonged under miscellaneous items rather than under the regular work of the State Board; but since the Relief and Annuity Board could place on its rolls only as many as Florida’s contributions to that Board justified, some veterans must still be helped from within the State, if helped at all. Over a period of many years the annual reports of the State Board brought this phase of the situation to the attention of the Convention, and urged that the needs of the deserving be remembered. In the last report that Dr. Brittain presented to the Convention, the one covering the year 1940, he stressed the denomination’s obligation to “those valiant soldiers of the cross who have grown too old for service, or who have been laid on the shelf to make room for younger men.” Interest on a small fund, created by friends of the cause, remained available for work of this kind. Individual gifts could still be made, and offerings from Fifth Sunday meetings were specially relied upon to supplement other resources.

Sums, designated "special" in the Treasurer's reports, continued to come in, but in dwindling amounts.

Relief and Annuity Board.

In 1918 the Relief and Annuity Board was established by the Southern Baptist Convention. In place of the varied and inadequate plans operated by the different States, it was designed to be the agency for providing for the aged and disabled ministers in all the States of the Convention. As similar plans were being operated successfully by other denominations, the Southern Convention resolved by adding this arc to make the circle of its activities complete. By the end of 1925 every State but one, which came in later, was in full cooperation with the Relief and Annuity Board.

Florida delayed not. On February 4, 1919, in Jacksonville, a communication from Dr. William Lunsford, Corresponding Secretary of the Board of Ministerial Relief and Annuities, Dallas, Texas, was presented to the State Board of Missions. The action taken was as follows:

The communication was received, and the Secretary was instructed to enter into an agreement and working cooperation with the general Ministerial Relief Board, and to transfer the relief work of the aged ministers to the General Board of Dallas, Texas.

There were two departments of the work. One was that of direct relief. The States were to transfer their relief beneficiaries to the Relief and Annuity Board, and in return the States were to give that Board a large place in their budget of benevolences. Application blanks were provided, the applications were to be endorsed by the State Board of Missions, and then passed on to the Relief and Annuity Board for approval. Florida acted promptly by transferring in 1920 twelve men to the Board in Dallas; later a number of others were added; and each received an average of \$25.00 every sixty days. Florida contributed that year \$4,410.29 to the Relief and Annuity Board.

The other department was that of annuities. Certificates were issued to applicants who were to pay a certain

amount per year to provide in part for their old age or disability. The age limit for entering was fifty-eight. The plan differed from that of regular insurance companies in that the annuitant could retire at sixty-eight years of age, and without further payments receive a maximum stipend of five hundred dollars for the rest of his life. In the event of his death his widow would receive three hundred dollars as long as she remained a widow. Should she remarry, the annuity would be distributed to the orphan children under twenty-one years of age.

By December, 1920, seven Florida ministers were participating in that plan. One year later the number of relief beneficiaries had increased to twenty-seven, and the number taking membership in the annuity plan had grown to twelve. Because of Florida's smaller contributions and of a proportionately larger number of beneficiaries, the Board in Dallas generously allowed the needy ministers of Florida to receive the full benefits from all that the State paid. "In other words, Florida's four per cent for aged ministers has been coming back in full, while we had a right to expect fifty per cent of it." In 1925, the year for which Dr. Rogers made his last report to the Convention, the relief beneficiaries numbered twenty-nine, and the members of the Annuity Fund thirty-five. Thus while both plans were moving slowly, there was steady improvement in their favor.

Conditions posed a problem peculiar to Florida. Hundreds of Baptist preachers, having come to Florida in search of health and in time become helpless or needy, applied to the State Board of Missions for aid. In 1922 a special committee offered in the Convention two resolutions relative to the situation. Inasmuch as the money contributed to this department by Florida Baptists was intended for their own aged and infirm ministers and was all required for that purpose, the State Board of Missions was instructed to memorialize the States in which these men had labored to care for them, and that the Relief and Annuity Board, when granting aid to such ministers, charge the cost to those States in which these men had

served. The resolutions were adopted. It was an application in a larger way of Paul's principle that a believer should care for his own family.

The work of the annuity department continued during the next five years without notable variations, yet with some progress. In 1927 twenty-one preachers and eight widows were being helped; in 1929, twenty-seven preachers and eighteen widows; and in 1930 thirty-one preachers and nineteen widows were on the roll. On September 30 of that year the (Old) Annuity Plan was closed to new members. In an historical review of the Board's work Secretary Thomas J. Watts says: "It was difficult to secure a large membership. Relatively few preachers took the Board seriously. Perhaps most of them had little faith in its future. And the Board itself knew that a much larger membership would add greatly to its financial problem." The service in that particular form was therefore discontinued.

On January 1, 1932, the Board inaugurated a new Service Annuity Plan. The minister would pay two and one-half per cent of his annual salary, and his church, or churches, would pay eight per cent of his salary, to the Board. At sixty-five, or later, the member might retire, and receive an amount equal to fifty per cent of his salary, based on thirty-five years of service, or, after one year of membership, if he should break down permanently, forty per cent of his annual salary for the preceding five years. In the event of his death one half of the amount allotted to him would go to his widow. This plan, not proving popular, was closed to new members on January 1, 1938. The records do not show how many Florida ministers took advantage of the provision.

In 1938 the Relief and Annuity Board inaugurated the Ministers Retirement Plan, which the Board described as "the crowning development in the promotion of retirement plans for our Southern Baptist ministers." "Development" was the proper word to describe the new phase of the situation, for there was no change in basic principle, nor departure from the annuity policy adopted at the

beginning of the Board's service. The Plan conserved the values of the Old Annuity Fund, and the new values embraced were only an evolution of what was originally involved. It was only adding a new story to the original structure. The tree planted in 1918, unfolding by a logical, or biological, process into maturity, had come to its season of richest and ripest fruitage.

We read in the Board's report made at Richmond in 1938: "In short this PLAN is the Age Security Plan plus something, and that something is exactly what the ministers want, namely, credits for past service so that ministers already in their fifties, sixties, or even seventies in active service can retire in due time with a worthy annuity provision." Its end is pointed out: "This plan contemplates an annuity of two per cent of average salary for a period not in excess of twenty-five years, with a maximum of \$2,000 after the plan has been in operation for twelve years and lower maximum during the various intervening years." The contributions were to come from three sources: The ministers were to pay three per cent of their annual salaries, the maximum to be \$120.00; the church, or churches, they served three per cent of the minister's salaries, the maximum to be \$120.00; and the State Conventions two per cent of the participating members' salaries.

By action of the State Board of Missions, Florida joined in the Plan on July 1, 1939. Through every available channel, the Jacksonville office furnished information, and urged both ministers and churches to participate. The wisdom and justice of the measure were so obvious that the response in many instances was favorable and prompt. During the last six months of the year 211 preachers and 233 churches complied with the terms of admission; and for the year through the relief department 27 preachers and 23 widows of preachers were assisted. Fair progress was being made: by the time of the next Convention the ministers in the Plan numbered 258, and the number of churches was 294. The vast benefits to Florida ministers is evident from the fact, that by April 1, 1945, there were

42 beneficiaries; and evident also was the generosity of the Board towards Florida. Whereas the State had paid to the Relief and Annuity Board that year \$6,436.15, the Board had paid to relief beneficiaries \$5,398.00. But that all the potentialities of the great Plan have not been realized appear in that at this writing, March 1946, there are only 273 ministers in the plan.

CHAPTER XV

ROGERS BUILDING

THE Rogers Building, first called the Baptist Building, located at 218 West Church Street, Jacksonville, is Baptist Headquarters for Florida. In it are housed all the departments of the work, in addition to the Baptist Book Store, which is operated by the Baptist Sunday School Board, of Nashville.

Previous Arrangements.

For many years the denomination had no permanent headquarters. The State Board would decide where headquarters should be for the year, or would at one meeting vote to hold the next session at some selected place, or the headquarters might be the home of the Secretary. Dr. Geiger continued to live at Apopka, and Dr. Rogers, when he was elected, set up business at Gainesville, his home. Such arrangements, affording no sense of unity and no close relationship between the various departments of the common work, were unsatisfactory.

At a meeting in Arcadia, December 17, 1913, the State Board voted that the matter of moving the offices to Jacksonville be referred to the Executive Committee of the State Board, the Executive Committee of Columbia College, and the Executive Committee of the Orphans' Home. These committees met on January 5, 1914, and it was decided advisable to move the offices to Jacksonville, and ordered that the arrangements be completed by February 1, 1914. Arrangements were made for office rent in the Heard National Bank Building, and as satisfactory banking terms were offered also, the Treasurer was instructed to open the State account with the Heard National Bank.

Further steps were soon taken. At a meeting of the

State Board at Live Oak, January 21, 1916, the Executive Committee was instructed to look into the matter of securing, by purchase or otherwise, permanent quarters for Baptists interests in Jacksonville, and to report, if possible, at the next meeting of the Board. To the Executive Committee were added S. B. Rogers, C. W. Duke, and A. P. Montague. The next action was by the Executive Committee were added; S. B. Rogers, C. W. Duke, and A. P. some uncertainties existed in regard to the space occupied and the rents of the offices, and because also equally comfortable quarters at less cost could be had in the Professional Building on Adams Street, the Secretary was instructed to make a contract for one year with the management of that Building.

At the evening session of the Convention in Jacksonville on January 13, 1920, as an addendum to the Report of the State Board of Missions, O. K. Reaves offered the following resolution:

In view of the large rental necessarily paid by our Board for offices and for quarters for *The Witness* and in view of the convenience and desirability of mobilizing all the business interests of this Convention, it seems advisable that Florida Baptists own a building suitable for the transaction of all the business of the State Board of Missions;

We therefore recommend that the Convention direct the attention of the incoming Board to this matter, and the said Board be empowered, in its discretion, to provide such building.

In his report to the Gainesville Convention on December 5, 1922, Secretary Rogers said:

Your Board appointed at its January meeting a special committee and instructed it, if the office could finance the proposition, to purchase suitable property in the city of Jacksonville, on which to build a Convention Home. This committee, through Secretary Rogers, succeeded in securing a most excellent piece of property, centrally located, on Church street adjoining the Federal Reserve Bank property. It is 66 feet frontage on Church street, has a depth of 105 feet, and was purchased at the very low figure of \$22,000.00, one-third cash, one-third one year, one-third two years. . . We earnestly recommend to the

Convention, if it can see its way clearly to do so, without violence to its mission work, to lay plans and begin the erection of a modern building on this splendid site at once. We also suggest that a committee of six be appointed to take this matter under consideration and report back to this body, before its adjournment, their recommendation regarding the erection, and financing, of such a project.

On Thursday following, G. W. Holmes, F. F. Hoffman, W. L. C. Mahon, Bunyan Stephens, and J. T. Rawls, the appointed committee, reported back to the body in part as follows:

We recommend that this Convention authorize the State Board of Missions to proceed at once to erect a suitable building on the site already purchased by the authority of our Board of Missions.

We recommend that the following plan be adopted to raise the necessary funds for the erection of this building:

First, that gold notes bearing seven per cent interest be issued in the denominations of Twenty-five and One Hundred Dollar series maturing in six years, in such a total amount as the State Board of Missions shall deem wise as adequate for our needs;

Second, That the Baptists of this state be given preference over other purchasers and the opportunity to secure these notes be extended to them for a period of ninety days;

Third, That the proposed building shall be known as "The Florida Baptist Convention Building."

To the Convention in DeLand, December, 1923, Secretary Rogers reported that plans had been adopted, the dimensions and materials decided upon, and added: "It is not yet begun for the reason your Board felt it should have a little further advice from this Convention before proceeding." He later advised that a corporation, separate and distinct from the Convention, might be formed to handle the project if the Convention desired. On motion the organization of such a corporation was authorized.

Thus instructed, the State Board of Missions met on January 15, 1924, and elected W. A. Hobson, W. L. C. Ma-

hon, S. B. Rogers, J. W. Mitchell, and H. S. Brokaw as a Board of Directors for the new corporation. This Board assembled in the State Board office on April 24, 1924, to form the corporation. W. L. C. Mahon was elected President; J. W. Mitchell, Secretary; and S. B. Rogers, Treasurer. Articles of incorporation, received from Judge DeWitt Gray, Judge of the Circuit Court of Duval County, were ratified by the corporation, and the Charter was granted. A building Committee of S. B. Rogers, Chairman; J. W. Mitchell, Secretary; W. L. C. Mahon, W. A. Hobson and G. W. Schofield, was elected and instructed to proceed at once in the erection of the building specified. The work progressed rapidly, and, having been completed about the fifteenth of September, the State Board of Missions, the *Florida Baptist Witness*, and the Witness Press moved into the structure on October 1. But almost as soon as the structure had been finished, the United States Government, through its Veterans' Bureau, urged the corporation to add a fifth story which, with the fourth, would be taken by the government. The addition was made, and the space occupied by the Veterans' Bureau on February 16, 1925. The materials of the building were concrete and brick with stone trimmings, and the total cost, land and buildings, was \$188,888.05; the space provided 40 rooms 14 x 17, 4 rooms 7½ x 17, 2 stores, 1 basement, 1 vault, and 2 floors for the printing plant.

Thus the long-needed headquarters became a reality. Inasmuch as he originated the idea and bore the heaviest part of the burden of carrying the project to a successful conclusion, the structure is in a special sense a monument to the Secretary, and today appropriately bears the name Rogers Building. He had a keen appreciation of the problems of small country churches, and his plan was to set aside, after the building was paid for, in a special account the proceeds of the rentals as a means of helping to finance the needs of struggling churches.

Alternating Fortunes.

According to the auditor's report, the net income from operation of the building the first year, 1925, was

\$13,003.73, a return on the investment of seven per cent. For the next five years the building was able to retire all bonds at maturity, pay all interest and operating expenses. All the offices were kept rented, and there was a waiting list of applicants for space. Hopes were being realized, and dreams were coming true.

But stormy days were ahead. Adversity was to succeed prosperity. The depression of 1929 struck all property interests a devastating blow, and the Baptist Building shared in the common misfortunes. In the words of Mrs. Winnie L. Howard, manager: "Offices were closed, leaving the rooms vacant, rents were reduced in an endeavor to retain the remaining tenants; but still they moved into cheaper quarters. Wages were cut, expenses curtailed, and still the proceeds from the rents were not sufficient to pay the bond interest, taxes and retire bonds in addition to operating expenses." In an effort to check the declining fortunes of the building, the Convention of 1929 voted to allocate four per cent of the Co-operative Program receipts to the building cause for the ensuing year.

Nineteen-thirty was a bad year. Some of the bonds went by default, though the interest was paid. State and county taxes were not paid, the certificate was sold to an investment company which carried the right of foreclosure by 1933. Conditions grew worse for the next two years. The Board of Directors had prepared and submitted to the State Board of Missions at Daytona Beach, December 6, 1932, a full statement of the situation. The Corporation owed as of that date a bonded indebtedness of \$75,000; to the Convention on notes endorsed \$39,500; and to the Building and Loan Fund of the Convention the sum of \$17,000; and on past due taxes \$6,000. The Convention thus had an equity of \$55,000 in the building, and was endorser on notes amounting to \$56,500. However, there was some easement in the situation. On condition that the income from the building be used only for operation expenses, payment of interest on the bonds and taxes, and that the remainder, if any, be set aside as a sinking fund for payment of the principal on the bonds, the bond-

holders allowed a five-year extension on bond maturity and fifty per cent reduction in interest. The banks agreed to reduce their interest from six to four per cent provided certain amounts be paid on the principal. In view of the critical situation existing, the Board of Directors asked that the Convention allocate an additional four per cent to the building from the Co-operative Program. The request was granted.

Unsettled Destiny.

Indefinite suggestions that perhaps retention of the building was not wise began to appear early in its history. In his report on the Building Corporation in 1925, Dr. Mahon stated the erection of the building had never been fully approved by some Baptists, and suggested that, if the Convention deemed it wise, the Directors be instructed to place the building on the market, and that the net profits be turned over to the body for such purposes as it might direct. At the Convention in Orlando, 1931, J. L. White moved that the Directors, together with the advisory committee, be authorized to make arrangements for, or disposition of, the Baptist Building as they might deem wise. But no action was taken on either suggestion.

At the annual meeting of the Corporation on February 7, 1933, a definite proposition from the Gulf Life Insurance Company to purchase the Rogers Building was presented by E. H. Paxon. The said Company would convey to the Florida Baptist Building Corporation a building on the corner of Market and Adams Streets free of all encumbrances except the 1933 taxes in return for conveyance to the Company by the Corporation of the Rogers Building, subject to unpaid taxes and the mortgage bonds of \$75,000. Action was deferred to a meeting on February 16, 1933, and a committee was appointed to investigate the value of the building offered in exchange. On February 21, 1933, on motion of W. G. Jones, the Corporation offered a counter proposition: "The Florida Baptist Building Corporation will sell to the Gulf Life Insurance Company the Rogers Building on the following terms: The Gulf Insur-

ance Company to assume the \$75,000 mortgage bonds and all unpaid taxes and to pay the Florida Building Corporation \$15,000 in cash." On April 6, 1933, at a called meeting of the Corporation and the advisory committee, Dr. C. M. Brittain read a letter, copies of which he had mailed to all members of the State Board on the proposal of the Insurance Company. Of the twenty-six replies received, five favored, sixteen opposed, and five would be satisfied with the decision of the Directors. On motion of J. H. Pace it was ordered that the Gulf Insurance Company be advised that a majority of the State Convention Board members did not approve acceptance of the proposition. That ended the negotiations with the Building still in the hands of the Corporation.

The building drifted along its economic course so heavily weighted that it was barely able to keep its head above the waters. Taxes and interest piled, and bonds were not being redeemed. The load must be lightened or the enterprise would collapse. The crew on Paul's ship to Rome "began to throw the freight overboard." Similar measures were adopted by the Corporation. At a meeting of the Directors on March 18, 1934, President H. S. Brokaw appointed a committee composed of J. H. Pace and Mrs. Winnie L. Howard to seek reduction on that part of the building occupied by the State Convention departments. On July 13 of the same year "Mr. Pace reported that he had been able to get the tax assessment reduced from \$67,000 to \$50,000 from the City Tax Assessor's office . . . Mrs. Howard reported that through the instrumentality of Judge Ollie J. Edmunds she had succeeded in getting County taxes reduced from an assessment of \$32,500 to \$24,000. These reductions given because so much space was used for religious purposes by the State Convention departments."

At a joint meeting of the Executive Committee of the Florida Baptist Convention, the Board of Directors and the Advisory Committee of the Building Corporation on October 25, 1934, "Mr. Brokaw explained the condition of the Building financially and stated that the 1931, 1932

and 1933 State and County taxes on the Building were unpaid; that the 1931 taxes were represented by a Tax Sale Certificate now held by the Clerk of the Circuit Court and that some Investment Company was about to purchase the Certificate with the expectation of shortly applying for a deed to the building; that the assessment has been reduced to about 50% of what it previously was and that the 1933 assessment represented and was fixed by the Assessor at what he considered a fair value of the portion of the building used for commercial purposes; that by payment of the 1932 and 1933 taxes now we could secure the benefit of the reduced assessment for the previous years and would, under the Futch Act, be given five years in which to pay off the Tax Sale Certificate." At a called meeting of the Directors on January 12, 1935, President Brokaw stated that he had, on advice from legal counsel, instructed the Building Manager, Mrs. Howard, to pay 1932-1934 State and County taxes, which gave the Corporation five years under the Futch Act to redeem the 1931 taxes. Mrs. Howard had paid the taxes, amounting to \$2,687.43.

The affairs of the Corporation moved on in the usual manner for the months following. The problems were the same: taxes, interest, and bonds on one side and insufficient funds to meet the recurring demands. The retirement of Mrs. Howard as business manager, in order to accept another position, took place on December 28, 1935, and Telfair Stockton and Company were made agents for the Building. The Company was to receive five per cent of the gross monthly revenue, supervise all employees, all maintenance work and purchase of supplies, renting space and collecting rents, and would keep the books for an additional \$15.00 per month. At the Convention in Arcadia in January following new members for the Corporation were elected: F. C. McConnell, J. Ollie Edmunds, J. L. Rosser, Thomas Hansen, and A. D. Woodle. Hansen and Edmunds having declined, B. F. Green, and C. E. Lubin were elected to the vacancies by the State Mission Board. The new members organized by electing F. C. Mc-

Connell, President; A. D. Woodle, Vice-President; J. L. Rosser, Secretary, and C. E. Lubin, Treasurer. According to the auditor's report, the total assets of the Corporation were \$154,531.04, and the total liabilities were \$141,364.32, made up of bonds, interest, taxes, notes, debts to the Convention, leaving a net worth of \$14,166.72.

Regular meetings and called meetings were held by the Directors, and such actions as were necessary for the operation and preservation of the property were taken. They could not afford to let die the goose that was laying the golden egg, even if it was a small one; but such details do not belong in this record. The dominant, and irksome, task that confronted the Corporation was to devise means to meet the legitimate demands of its creditors. Efforts to that end necessarily monopolized the attention of the Directors.

The first significant action was taken at a meeting of the Directors on February 1, 1938. The Catlett Estate, which held \$62,500 worth of bonds, offered to sell their bonds against the Building for \$40,000. The officers of the Corporation were instructed to seek a loan of \$40,000 to take up said bonds. A campaign was at once launched to sell new bonds, covering \$9,800 in city taxes and the Catlett Estate, payable at five per cent interest on or before February 1, 1949. The second mortgage bonds of \$12,500, held by individuals, were to be replaced by first mortgage bonds. Mr. J. L. Odom was selected to direct the sale of the new bonds. In the meantime at the Convention at West Palm Beach in January, 1939, five per cent of distributable funds was set aside for retirement of the new bonds; also fifty per cent of the receipts from the Hundred Thousand Club, after Convention-secured notes were paid, was allocated to the same end. Again at its meeting on January 24, 1939, the State Board of Missions authorized the Directors to pledge its credit in a sum not to exceed \$40,000, to help meet the terms of the Catlett offer.

Without following all the steps, the upshot of the new movement plan is sufficiently shown in the report of the Corporation to the Convention at Lakeland in January,

1940: "A complete reorganization of the indebtedness on the Rogers Building was effected on June 7th, 1939. Prior to that date the Building Corporation had outstanding bonds of \$75,000, plus delinquent taxes and accrued interest, amounting to \$10,121.63, or a total of \$85,121.63. Both of these obligations were in default and payment was demanded.

"An offer was made by the holders of the \$62,500.00 of the bonds to settle for \$39,500.00 cash, and the City of Jacksonville offered to cancel the 1937 taxes, and accrued interest, amounting to \$1,016.50, making it necessary for the Corporation to raise approximately \$62,000 to refinance the debt. In order to offset this reduction, the Directors negotiated a loan at the Florida National Bank of Jacksonville, Fla., for \$30,000, borrowed \$19,475 from individuals in the State, and used \$1,000.00 from its own Treasury. We then secured the written consent of the holders of \$12,500.00 second mortgage bonds to an extension of their holdings in the form of building corporation notes."

The Rogers Building Corporation thus reduced its capital indebtedness approximately \$23,000.00, leaving the debt at \$61,975.00. The outlook was pictured in these words: "The net income from the building, plus the appropriation from the Convention, will liquidate the entire amount in less than ten years, and, after that, provide our State organization with offices, rent free, besides the income from the building tenants."

The new order of things worked well, as all obligations for the year 1940 were paid. However, a committee appointed to survey the work of the Convention suggested the plan of placing the Building in the hands of the Convention directly. The Directors, willing to be relieved of their responsibility, agreed; and in their report to the Convention in January, 1941, at Gainesville, made the following recommendation:

Since the Building Corporation is a subsidiary body, since it can operate only by the support and on the credit of the Convention, since the present method requires two

separate reports and audits, since meeting the needs of the building does not seem always to coincide with the more important spiritual work of the parent body: We recommend that the Baptist Building Corporation be dissolved, that the Rogers Building, with its debts and its income be turned back into the hands of the Convention, be listed as one of the assets of the Florida Baptist Convention, and henceforth be controlled and administered by said Convention.

The recommendation was adopted by the Florida Baptist Convention on January 16, 1941, in session at Gainesville, Florida. The Corporation instructed its officers to take proper legal steps to carry out the will of the Convention. The following paper speaks for itself:

IN THE CIRCUIT COURT
IN AND FOR DUVAL COUNTY
FLORIDA.

PETITION OF
FLORIDA BAPTIST BUILDING CORPORATION

No. 47836E

ORDER OF DISSOLUTION.

The above styled cause, being presented for final hearing on petition to dissolve, and it appearing unto the Court, after the notice of this hearing has been duly published in accordance with the Order heretofore entered in said cause; and it further appearing that there is no objection to said dissolution, and the Court being advised in the premises,

IT IS, THEREFORE, ORDERED AND DECREED that FLORIDA BAPTIST BUILDING CORPORATION be and is hereby dissolved.

Done and ordered, in chambers in Jacksonville, County of Duval and State of Florida, this 29 day of Sept. A.D. 1941.

(Signed) Miles W. Lewis
Judge.

This order is the last entry made in the records of the Florida Baptist Building Corporation. It transfers the Rogers Building into the hands of the Florida Baptist Convention. Henceforth matters relating to that property appear in the Convention Annals.

Safe at Last.

But, first, one more brief story of how near the denomination came to parting with its property must be recorded. The building escaped by a hair's breadth. The United States Government, desiring to expand its holdings for the adjoining Federal Reserve Bank, approached the officers of the Convention. At Panama City, 1942, Secretary Bolton reported: "Several months ago a tentative offer for purchase of the building was made and same approved by the State Board of Missions at its July meeting in DeLand. The proposed sale was not consummated by virtue of the fact that when it was learned that the alley-way just east of the building must be kept open permanently the would-be purchasers realized they could not use the building as they had planned." But the State Board was still of the opinion that the building should not be retained, as shown by one of its recommendations to the Convention: "We recommend that the Executive Secretary continue efforts to effect an advantageous sale of the Rogers Building."

During the year following Secretary Bolton resolved to approach the vexing problem from another angle. He found that by using the funds allocated from the Co-operative Program, the Hundred Thousand Club, and from some reserves in the State Mission Fund, the matter could be settled once for all. He was thus able to report in January 1943 as follows: "Since the last meeting of the Convention the debts on the Rogers Building have been reduced from \$58,306.06 as of January 1, 1942, to \$16,172.54. All of the present outstanding indebtedness is owed to ourselves—to funds belonging to the Convention. We are paying interest on this \$16,172.54 at the rate of 4% but it is being paid to the Convention itself and not to outsiders. We hope to repay this money during 1943. Carrying out his policy, he reported at Bradenton in 1944: "The Florida Baptist Convention is free of debt. This also includes the Rogers Building." Thus the Damocles sword of debt that had hung over the building since 1929 was removed. It was safe in the hands of its builders at last.

We account this result as one of the outstanding achievements of Dr. Bolton's administration. For the following year the total income of the building was \$9,200.00; the total expenses were \$6,662.92, leaving a net operating income of \$2,537.08; and for the year 1944 the total income was \$13,886.25; the total expenses were \$8,235.92, leaving a net operating profit of \$5,650.33, which amount was added to State Mission Fund receipts. Thus the enterprise is on its way towards serving the ends for which it was originally designed.

Our final words on the subject of this chapter describe an episode in every sense worthy of record as a symbol of the purposes of the Rogers Building and of the spirit in which the work therein is carried on. The Convention has long needed a suitable room for groups that, serving its ends, meet under its auspices and by its direction.

That need has been met. Miss Sallie L. Yewell of Jacksonville, who died on July 6, 1946, left the bulk of her estate of more than \$100,000 to the Florida Baptist Convention, Inc. The State Board of Missions was left free to use the money according to its judgment. At a cost of \$1,800 taken from the legacy, on the third floor, on the north side of the Building, two office rooms were thrown together and converted into a cozy and attractive Chapel. Since the Building itself is dedicated to spiritual ends as headquarters for Convention interests and the income from it is devoted to religious purposes of one kind or another, it is fitting that the room should be a Chapel; and meet that, in honor of the generous benefactor of the Convention, it should be named the Sallie L. Yewell Memorial Chapel.

The walls are freshly finished in a delicate tone of cream. Venetian blinds cover the windows. On the west wall hangs a beautiful and suggestive picture—the gift of the Baptist Book Store—painted by A. B. Borthwick, entitled *The Presence*. The scene represents a dimly lighted cathedral with people in silent worship. The room is furnished with suitable tables, a Baldwin spinet piano, hymn books, and seats for fifty people. On April 8, 1947,

at 10 o'clock in the morning appropriate, deeply reverent dedicatory exercises were held. Executive Secretary-Treasurer Dr. John Maguire presided, Dr. Thomas Hansen offered the prayer of dedication, Dr. Wallace R. Rogers, President of the Convention, delivered the message of dedication, and Dr. Homer G. Lindsey pronounced the benediction.

The room, Number 300, will be used for meetings of the State Board of Missions, committees, commissions, and any other groups serving the interests of the Convention. And not least of all, the employees of the Florida Baptist Convention having offices in the Building meet at 9:50 o'clock each morning for a ten-minute season of meditation and prayer—

“For grace to choose, and strength to keep
The straight, the narrow way.”

CHAPTER XVI

BAPTIST STUDENT UNION

THE need of caring for young people spiritually during the impressionable and formative years that they spend in college has always been a concern of Christian people in general and of Christian parents in particular. That has been the philosophy of the founding of church schools. Twenty-three of the first twenty-four colleges, it is said, founded in America were Christian colleges, Seventy per cent of the colleges and universities in the United States today can trace their origin to Christian influences. The development of civilization on every front, with its manifold appeals that tempt students to follow the "broad" instead of the "straitened" way, has emphasized the need of students for guidance in right directions, and that fact, which has rooted itself deeply in the modern Christian consciousness, has called into being a special functionary, the college denominational secretary. Florida Baptists, mindful of the situation, have of late years been endeavoring to minister to their students through such secretaries. There have been three fairly well defined stages in the work.

Paving the Way.

An idea, once born, though at first rejected, will reassert its claims to attention through someone in whom it has become personalized. The idea of the college secretary was abroad in the land, and could not be ignored by Florida Baptists. The first mention of the matter we have noticed was in the Convention at Kissimmee in December, 1920. A. M. Bennett offered to the report on State Missions an amendment that reads as follows:

Resolved, That the State Board of Missions, as soon as possible, place a special worker at Gainesville to look after

our Baptist boys in the State University; and, also, a consecrated woman at Tallahassee to do the same work for our girls in the Woman's College.

Although the amendment was adopted and the State Board looked with favor upon the proposed measure, that body had reached no definite conclusion one year later mainly for two reasons: the lack of workers trained for the type of activity contemplated in the resolution, and also for lack of funds. A similar report was made to the Convention in 1922. Other denominations were building houses near or on the University campus; but the Baptists, though they owned a convenient lot, had neither built a house nor provided a worker at Gainesville. The need was stressed in the Convention at Lakeland in 1924. "There are today more than five hundred Baptists among the student bodies of the State University and the Woman's College at Tallahassee. For the sake of our future as a denomination we should undertake some kind of religious work at Gainesville and Tallahassee that would furnish a congenial environment and a soil conducive to their growth and culture in Baptist faith. Unless they do something worth while and do it at once we will lose many of our young people from our ranks."

Miss Scarborough presented an appeal from the Baptist girls in the State College for Women, that a Baptist worker be located there. Referred, on motion of W. D. Nowlin, to the Committee on Special Recommendations, that Committee recommended that the request of the girls be passed to the State Board of Missions and that the Board consider a similar need at Gainesville.

Taking the First Steps.

The appeal of the young women bore fruit. On September 1, 1925, Miss Margaret Swem began as student worker on the campus of the College for Women in Tallahassee, and by the time of the Convention in December had gotten in contact with every Baptist girl in the school, and had organized many of them into circles for religious activities. The hope expressed at the same Convention of

having a similar worker at Gainesville soon was realized in 1926 in the coming of Mr. S. H. Gressit as student worker in the University of Florida. The Board appropriated for the work of the year \$2,588.06. Miss Swem continued her service at Tallahassee during 1927. Rev. Mr. Gressit resigned his position at Gainesville early in the year and was succeeded by L. H. Fox. The cost of the department for 1927 was \$2,087.17. He in turn was succeeded by Rev. Maxie Collins; and Miss Swem, after three years of efficient service, resigned in June of 1929, and Miss Alice Wells was called from the Training School in Louisville to take the position vacated by Miss Swem. Change, and the consequent brief tenure of position, was the custom in this field. In the summer of 1929 Collins resigned at Gainesville, and Miss Wells at Tallahassee. No one was secured at the former place, but at the latter Mrs. W. L. Harrell, State Y. W. A. leader, being temporarily released by the W.M.U. Executive Committee for that purpose, took up the work. The amount expended for the year was only \$2,530.36.

Thus the first steps were taken to solve a problem which would not have existed, it was stated at the time, if all the Baptist people had sent their boys and girls to Baptist schools. The duties of these secretaries in State institutions were varied and had many phases. Among the services were those of discovering the Baptist students, enlisting them in organizations, correlating their work, assisting and stimulating the intra-mural activities of said students, acting as counselors to individuals, and specifically of keeping the Baptist youth in contact with the services and work of the local church, or churches.

Unifying the Work.

The first step in unification was through a general organization. The Baptist Student Union is an organization on the campus of an institution designed to head up, direct, and coordinate the religious activities of the Baptist students on the particular campus. In the words of Secretary John Hall Jones: "The Baptist Student Union

is the promotional unit through which our efforts are directed in this State as well as throughout the Southern Baptist Convention." It is a federation in that it is composed of unit organizations: The Sunday School, the Baptist Training Union, Young Women's Auxiliary, the Volunteer Band, the Ministerial Association, and other Baptist student religious groups. The first notice of such an organization we have found in Florida was that one was organized at the University of Florida in February, 1928, and the same report speaks of cooperation with a similar organization in the Florida College for Women at Tallahassee. It seems that from that time on that such Unions were fixed factors on the campuses of Florida institutions where there was a sufficient number of Baptists to justify one. The local Union functions in various ways. It brings all unit organizations into helpful cooperation, thus preventing unwholesome competition and rivalry. It eliminates unnecessary groups, combines overlapping ones, and points out the need for new ones. "It is a regulator of unit organizations in co-operative activity." It aims to stimulate the entire Baptist life of the school. It affords a point of contact for denominational leaders, and seeks to feature all the work of the boards and agencies of the denomination.

The work is further unified by having a common State director. The first plan was for each school in the State to have a student secretary of the local Union, independent of what other schools had, or did not have; or where it was not practical to have a secretary, a member of the faculty would volunteer to serve as advisor to the Baptist Student Union; or if neither secretary nor teacher was available, student initiative alone promoted the program on the campus.

In the development of the work, it soon became evident that greatest efficiency required not only the local secretary, but a State Student Secretary whose business would be to direct in a general way the work in all the schools of the State. Adopting the larger plan in 1930, Florida Baptists employed John Hall Jones, a young ordained

minister. His mission was not only to serve as student secretary at Gainesville, where he had his headquarters, but also visit the other colleges and set up the proper organizations in them. Mr. Jones served in that position until 1937. The plan of having a general secretary has continued in Florida to the present time.

The general secretary has always maintained his headquarters at the University of Florida. He does the student work there, and is also responsible for promoting the work in a general way throughout the State. This is done through meeting the local secretaries at intervals, advising and planning with them towards the development of effective student programs on their respective campuses. He also is responsible for planning and promoting all State Baptist Student Union meetings, such as the annual Spring Retreat and the annual State Baptist Student Convention. The other student workers send monthly reports to the general secretary who, in turn, sends a combined monthly report to the Executive Secretary of the Florida Baptist Convention. Since the adoption of the plan, the persons whose names follow have served effectively as State Student Secretaries: John Hall Jones, J. Roy Robinson, Sabin Landry, Jr., Miss Billie Ruth Currin, Clyde B. Lipscomb, and Ray Koonce. The last named holds the position now.

The Situation at Present.

As of 1946, the Convention is maintaining student secretaries at the University of Florida, Rev. Ray Koonce; at the University of Miami, Mr. Harold Massey; at Stetson University, Rev. William K. Bean; at the Florida State College for Women, Miss Faith James, Tallahassee; and also some work is being carried on at Tampa University, Florida Southern, Lakeland, and St. Petersburg Junior College. The amount expended for the year was \$6,442.08.

Since it came into being, the Baptist Student Union has accomplished a vastly important and strategic work; and, while in the nature of the case, the greater part of

that work cannot be tabulated, the tangible results have been enough to justify its existence; but with the multitudes of students now thronging college halls in Florida, the task assumes an importance and value that it has never had before.

CHAPTER XVII

BAPTIST BROTHERHOOD

THE Laymen's Missionary Movement, it is said, originated in the mind of Mr. John B. Sleman, a business man of Washington, D. C., while he was attending a Student Volunteer Convention in Nashville, Tennessee, in March, 1906. It took definite form on November 15, 1906—the one hundredth anniversary of the Haystack Prayer Meeting held by a group of students of Williams College. Meeting in connection with the celebration of that anniversary in the chapel of the Fifth Avenue Presbyterian church in New York City, about seventy-five laymen inaugurated the enterprise. The specific object in view was the enlisting of the laymen of all the churches worthily in the work of Foreign Missions. The proposals of the meeting, when presented to the annual conference of the foreign mission boards of the United States and Canada, were heartily and unanimously endorsed by the members of that conference.

Through the Laymen's Missionary Movement.

In 1907, at the time of the meeting of the Southern Baptist Convention in Richmond, Virginia, a group of laymen assembled to discuss such a movement among Baptist laymen, and a petition in favor of the undertaking from that conference was approved by the Convention. As a Southern Baptist movement, it began to operate, under the direction of an Executive Committee, on July 1, 1908, with J. T. Henderson, President of Virginia Inter-mont College, Bristol, Virginia, as Secretary.

As the movement did not act with specific credits of its own in view, but was designed to be an educational and inspirational influence within the church by members of

the church for the benefit of the whole church, results were not so obvious as in those cases where concrete goals were set. It was "like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The historian cannot, therefore, say with assurance, "Lo, here or lo, there are the fruits." Such a condition makes the evaluation of the movement more difficult.

The accounts of the work in Florida followed similar lines through the earlier years of its history. Summarizing them, we find the general contents of the presentations made. The reports commended the wisdom of the movement, envisioned its possibilities, deplored its tardy progress, and exhorted to a larger interest in its purposes. "Great ideas travel slowly—" a fact fully demonstrated by the Laymen's Missionary Movement in Florida. Hence the records of these earlier days make up a story that can be briefly told. Our method here shall be to note those events that marked progress, as the movement successively gained favor in the eyes of the Convention and of the Baptist public, omitting notice of those years that merely marked time.

The first mention of the movement in the Convention was at DeFuniak Springs in January, 1909. Secretary J. T. Henderson addressed the body on the subject; and a resolution, offered by W. C. Foster, was adopted by the Convention:

Resolved, That the State Board of Missions be authorized to appoint a committee of at least three live laymen to direct the work of the Laymen's movement, among the Baptists of Florida.

On February 18, 1909, the Executive Committee of the State Board appointed Ira J. Carter, R. E. LaMance, N. M. Wambolt, J. F. Bunch, and Frank Bently. Those men thus became the cornerstones in the new enterprise in Florida. The appointment was only a friendly gesture toward the cause; the movement was not adopted into the family of Convention activities. The committee was to go its own way, in pursuit of its own ends. Not being a stand-

ing committee, it was not required to report to the Convention. With no precedent, no organization, no special leader, and no money, the outlook must have been confusing and the prospects not cheering to a committee scattered over the State. The members were pioneers in a spiritual quest. A new step forward was registered in 1912 when wider publicity was obtained through a lengthy report to the Convention. The genius of the movement was explained. It was to establish nothing new, nor be directly a collection agency; but, by disseminating missionary information, teaching stewardship of possession, and promoting weekly giving through the envelope system, it was to "co-operate with and be helpful to all the recognized agencies of the churches." A closer connection with the recognized work was attained and the increasing favor of the Convention was shown in 1913 when, on a resolution offered by G. W. Carroll, the Laymen's Committee was made one of the Standing Committees of the Convention. To that extent the movement was on an equal footing with other interests. That provision entitled it to an annual hearing. "Faith cometh by hearing."

As a means of bringing the work closer home to all areas, the standing committee was in 1917 changed so as to include one member from each association, each member to perfect further organization in his particular association. A further plan was to organize Men's Missionary Unions, with constitutions and by-laws, in the churches, and that the churches of cities form City Unions. The movement had been handicapped from its inception by lack of any assured financial support. The first request that the Convention provide a measure of support came in 1921. It was not, however, believed that a paid chairman, or worker, was desirable. But inasmuch as Chairman Fineran had spent in his efforts \$90.30, it was recommended by the Laymen's Committee that he be reimbursed for that amount, and that for the next year the sum of \$1,000 be placed at the disposal of the State Chairman. This was referred to the State Board of Missions, but it is not of record that the appropriation was made.

But it was a step forward in that some minds were recognizing the necessity. The idea would have to germinate before it could bear fruit. "Behold the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain." A few Conventions were held and there were various local activities, but the movement as a whole lagged in Florida. As late as 1925, the report to the State Convention said that the subject "has so far apparently been given little consideration by the laymen of our state." Nearly everybody favored the program, but few did anything about it.

Nineteen hundred twenty-six was a significant year in the history of the work. By action of the Southern Baptist Convention, the name was changed from the Laymen's Missionary Movement to that of the Baptist Brotherhood of the South. In addition the field of the work was to be no longer restricted to missions, but was to include the whole denominational program. It was believed that thereby men could be more easily interested and enlisted. The second reason for the change of title was, that the term "Brotherhood" would include the pastor, whereas the former name by implication at least seemed to exclude the pastor. The leaders had arrived at the conviction that the counsel and cooperation of the pastors were necessary to larger efficiency of the movement. Following the action of the Southern Baptist Convention, the Florida Convention at Lake City in the same year, on recommendation of the laymen's committee, changed the name to the Baptist Brotherhood of Florida. The Committee further recommended that the Convention give time on its program for the proper presentation of the work; and, most significant of all, that "as early as practicable, a capable and consecrated leader be secured as State Secretary." Volunteer workers for large scale operations are inadequate. Two proposals affecting the welfare of the work had now been presented to the Convention; namely, that an appropriation be made, and that a qualified leader be employed. The two recommendations were in effect one.

The Convention had shown a constant, and more than passive, sympathy toward the laymen's work, and had been purposing for several years to come to its aid; but two considerations had restrained positive action: lack of funds and a suitable man for leader. Now several factors combined advised against further delay: stronger sentiment in favor of the Brotherhood had developed, other States were setting an example, and the limited results from the methods thus far employed. That a leader was necessary had become a settled conviction. The outmoded key of past procedure would not open the doors into the future. Instructed by the preceding Convention and by the State Board, the Executive Committee in August, 1928, selected W. G. Upchurch as Secretary of the Brotherhood work. Mr. Upchurch had been in the wholesale grocery business in Jacksonville for seventeen years where, as a member of the Main Street Baptist church, he had shown knowledge, zeal, and ability in enlisting the men in personal and organized activity in evangelism and missions. Removing to Bradenton in 1922, he had been equally aggressive and efficient in that region.

A new, or enlarged, feature of the work was that of organizing Brotherhoods in the individual churches, always with the endorsement of the pastor and of the church. These groups were to formulate no independent measures; the total program of the church was to be their program. Some of the main elements on their agenda were: loyalty to the denominational program, loyalty to and adequate support of the pastor, faithful attendance upon the worship services, study of the Bible and special stress, with the tithe as the minimum, on the doctrine of stewardship, and weekly offerings by every member of the church. The members were to practice these things themselves, enlist other men of the church, and be ready and willing to assist other churches in installing similar programs. And in order to prepare themselves for efficient service, classes for the study of designated books on stewardship and missions were to be conducted.

Secretary Upchurch sold his business on July 10; and,

with the whole State as his field, began his labors on August 15. A part of his work was inspirational through addresses delivered at associations, in churches, and to ministers' conferences. Another part was practical through organizing local Brotherhoods, teaching classes, and aiding churches in putting on the every-member canvass. As activities were dependent upon the organizations, the best index of visible progress was that of the number of Brotherhoods set up. His report for 1928, which covered only three and one half months, showed seven new Brotherhoods brought into existence. The work of the next year followed the same order with seven additional Brotherhoods. To this phase of its work the Board had devoted \$3,642.32. The year 1930 added seven more local organizations. As a result of the Secretary's efforts, the laymen of many churches engaged independently in training courses and spiritual activities. This was according to the plan, but in the nature of the case the scattered fruits could not all be gathered up and reported.

Depression had settled upon the land. Its hand rested heavily upon all material phases of society, and showed no sign of lifting. It laid waste the financial structure of the country. The currents of trade dwindled, and in many instances ceased to flow. Incomes were reduced; banks failed; fortunes vanished. Declining receipts in denominational headquarters reflected the economic situation. The State Mission Board, called into special session on March 24, 1931, adopted the recommendation of Secretary Brittain, that the salaries of all employees of the Board be reduced ten per cent, and that the Brotherhood work be discontinued. Thus the pilot was recalled before he had got his ship well into midstream. The action of the Board is not to be construed as an undervaluation of the work of the laymen, but as an act dictated by necessity for retrenchment; and inasmuch as the Brotherhood had not attained unto a status comparable to the long-established departments and inasmuch as amputation, however

painful, at some point was imperative, the weaker member could be removed with less injury to the body of the work. However, the South Florida Association, always a leader in the work, maintained its Associational organization, and also a number of active local Brotherhoods. The only reports to the Convention for the years 1931 and 1932 came from that Association, and though the Brotherhood was not functioning as a State organization, a report was made to the Convention every year, except one, through 1935 from some source.

In the Convention at Arcadia, 1936, A. S. Cutts moved that a committee of three laymen and two pastors, be appointed to consider the recommendation in the Brotherhood report, that a Secretary be secured as soon as practicable. The State Board at its session following in Jacksonville, having approved the committee's favorable report, appointed three of the committee members to select the man. Hugh F. Latimer was chosen by that special committee and was elected by the Board. Mr. Latimer, who had been a business man, a Sunday School superintendent, and an agent of the Relief and Annuity Board, had long been interested in enlisting laymen more fully in the program of the denomination. Thus the State Board of Missions in 1936 picks up the thread which it had been compelled to break off in 1931.

The new Secretary began work on February 1, 1936. As he put his hand to the plow, the most of his assigned field was still fallow ground; or, to change the figure, with only three Associational Brotherhoods and only twenty-six local Brotherhoods functioning, he had a narrow beach-head from which to start his invasion of the unconquered territory. By the end of the year two more Associational Brotherhoods and twenty-six local Brotherhoods had been formed.

The distinctive purpose of the movement as a "service agency" to the whole church was kept in view. General Secretary Lawson H. Cooke defined its function: "Solely as an organization, no Brotherhood has any rightful claim to

existence. The Brotherhood justifies itself only when it strengthens and vitalizes the whole life of the church." To this end intelligence was first of all necessary. This was gained through study in classes in individual groups, in connection with general movements, in the Summer Assembly, and in personal conferences. The second step in carrying out the purpose of the Brotherhood was practice. The knowledge gained was to find expression in corresponding service. That activity might include faithful attendance upon all the regular services of the church, making worthy weekly offerings, praying, enlisting the unenlisted; or it might be manifested on special occasions, such as come with the every-member canvass, the revival meeting, a tithing campaign, a call to establish a mission or organize a Brotherhood elsewhere. When Nehemiah was building the wall around Jerusalem, he said to the people, "In what place soever ye hear the sound of the trumpet, resort ye thither." In like manner whenever there was a call for activity on any sector of the spiritual battle-lines, the men of the Brotherhood were to resort thither.

With a vision of transforming these ideals, at least in part, into realities, Secretary Latimer charted his course; and a summary of activities of one year, typical of every other year, discloses that he was "not slothful in business": Delivered 236 addresses and 65 talks; spoke at 8 men's suppers, in 156 churches, in 14 meetings of district associations, in 3 high school chapel services; conducted 27 conferences and 27 study classes; assisted in 3 schools of missions and in 8 every-member canvasses; participated in 48 morning preaching services, 40 Sunday-night services, and 29 mid-week prayer meetings; attended 2 conventions, 3 Sunday School associational meetings, 4 pastors' conferences, and two Sunday School conferences.

Results of the efforts of the Brotherhood are elusive, since these are merged into the life of the whole church; but it was observed that the largest number of tithers and the largest contributions came from associations that had the largest Brotherhood activities. During the three years of his service in Florida Mr. Latimer traveled 63,647 miles.

The annual for his first year, 1936, shows a Brotherhood enrolment of 1,095; for his last year, 1938, an enrolment of 2,097.

Having been elected Associate Secretary of the Baptist Brotherhood of the South, Secretary Latimer on January 24, 1939, presented his resignation to the State Board of Missions, effective on March 1, or as soon thereafter as his successor could be chosen. Dr. J. Harrison Griffin, pastor of Winter Haven church, elected to succeed Latimer, began his work on April 1. March to the sound of the battle was an old military rule. So were the members of the Brotherhood to do—move up to the point where reinforcements were needed. As the Ministers' Retirement Plan was at that time to the fore in the denominational program, the new Secretary moved into and continued in action on that front until the quota for the State had been reached. His efforts resulted in the formation of thirty-nine more Brotherhoods by the end of the year. But the most conspicuous and significant accomplishment was the forming of the State Baptist Brotherhood Convention of which Guy Jones, Jacksonville, was president, and Dean L. Hart, Lakeland, secretary-treasurer, with a divisional vice-president heading up each of the sections into which the State was divided. The cause moved on through 1940 with nine new Associational Brotherhoods and forty-three new local Brotherhoods organized.

Dr. Griffin, being of a sanguine temperament, saw the situation in rosy colors; and, knowing human nature, employed the promoter's technique. The night was far spent; the, day at hand. The clouds were breaking; prospects, brightening. The early and later rains were descending. Great days for the Brotherhood were just around the corner. The men of Florida, awaking out of sleep, were ready to respond to leadership. Listen to him as he pictures the situation in 1941: "There is an awakening among the men of our churches throughout the state, a deepening of interest and a more consecrated participation in the work of the churches and our denomination. Our men are fast becoming concerned for the church and

its program, the like of which has not been seen in years. More men are giving through the Co-operative Program with a growing interest in world missions," and plenty more of the same radiant assurance. The enterprise needed just such a transfusion of optimism and enthusiasm. The ensuing year, in spite of the vast depletion of manpower by World War II, showed eight additional associational, and twenty-eight local, organizations, with corresponding activities of the Brotherhoods within the churches.

During 1943, because of the pressure and demoralizations incident to the war, many adjustments had to be made; and, believing that it is as important to hold what you have as to gain more ground, the Secretary devoted his energies more to revitalizing existing organizations than to forming new ones. It is often of more value to strengthen the stakes than to lengthen the cords of a cause. As before stated, the direct fruits of a Brotherhood cannot be collected and separately tabulated. They, being a part and parcel of the harvest, cannot be gleaned out from the general ingathering. The genius of the organization did not allow it to be apart from—but a part of—the church life; yet when in those churches having active Brotherhoods a marked improvement in support of denominational objectives was noted, it was rightfully claimed that the laymen should come in for a deserved share of the credit. It was a safe inference that their activity was the cause that produced the larger effects. *A posteori* reasoning is sound.

In the succeeding year two projects stood out before Florida Baptists like mountain peaks above the plain of regular activities. Both were uniquely commanding and challenging in their magnitude. The Convention at Bradenton had authorized a million dollar campaign for Stetson University. Its success rested largely, even decisively, upon the sympathy and action of the men of the State. The occasion afforded the laymen an opportunity to show the work of their hands in a more definite way than was true in normal activities of church life. In many

instances the Brotherhoods stepped out in front. President Allan in a message to Secretary Griffin stated that six of the most enthusiastic evening meetings addressed had been sponsored by laymen; and on every district, associational, and church committee a layman functioned. The second notable event was in the stage of preparation. The Southern Baptist Convention had in May launched the Centennial Evangelistic Crusade to win a million souls to Christ in 1945. That undertaking, unprecedented in its magnitude, was casting its light before. The Brotherhood was summoned to come up to the help of the Lord in the great impending battle. In preparation for the coming Crusade, Secretary Griffin had gone up and down the land to present the cause to the associations.

With a goal of fifty new Brotherhoods set in addition to all other activities, Dr. Griffin voiced his faith and optimism: "The Brotherhood is now standing on the threshold of its greatest opportunity, and with the assured cooperation of our State men, and under divine leadership, the year 1945 will be recorded as the most far reaching year in specific accomplishment in the entire history of the Brotherhood movement." The account of his and the Brotherhood's stewardship for 1944 was the last one that he gave to the Convention. In order to show the progress of the work under his supervision, we compare the statistics at the beginning with those at the end of his administration. The number of organizations in 1939 was fifty; the number at the end of 1944 was about two hundred and forty, with an enrolment of 4,800.

After six years and five months of service as Brotherhood Secretary, Dr. Griffin, having been elected Secretary of Christian Education, changed over to the latter department on September 1, 1945. Directed by the Executive Committee, Dr. John Maguire conducted a poll of pastors and laymen on the question of continuing a Secretary for the Brotherhood. As a majority favored, the State Board of Missions elected Mr. C. A. Holcomb who, before serving two years in the armed forces, had been director of music and education in churches in Louisiana and Texas. Since

he was to devote himself to developing the musical interests of the churches as well as the usual work of the Brotherhood, the name of the department was changed to that of Brotherhood-Music. He began his work on December 15, 1945; and as he had been in the field only a short while, his report to the Convention in Jacksonville was of necessity only a review of the major activities of the Brotherhood for the year, and of stating his objectives for 1946.

Because his work in the field of music was entirely new, that work was of a pioneer nature. He had to build from the ground up. Having no precedents to guide him, he had to chart his own course. Favorable sentiment had to be developed, and a sense of need for better music in the churches had to be created. His report to the Convention at Tampa in November, 1946, showed encouraging success in meeting the needs of the situation. Pastors had been aided in securing musicians for revivals, tracts had been distributed, field workers for the summer had been sent out to conduct schools of music, and the Secretary had demonstrated the value of better music by participating in the assemblies at DeLand, West Florida, and in the Florida Association. Still the year was largely one of planning to cultivate the fallow ground in order to a rich harvest in the future. The work of the Brotherhood continued to register progress. Many new organizations had been formed, and the goal for 1947 was set at eighty more organizations.

Conspicuous Leaders.

The names of certain men outstanding in Brotherhood work in recent years deserve mention as we close this record. The ones mentioned are sufficient to show that leading men in official and business life were enlisted in the cause. The majority of these came into prominence during the administration of Dr. Griffin:

Dr. W. H. Anderson, Winter Haven.	Edward C. Browning, Madison.
Dr. R. C. Beaty, Dean, Gainesville.	J. C. Dorris, Miami.

Dewey E. Dye, Senator, Bradenton.	J. H. Mitchell, Waldo.
L. K. Edwards, Irvine	A. J. Peddy, Lakeland.
Judge D. Neil Ferguson, Ocala.	Judge W. Raleigh Pettiway, Miami.
P. L. Gaddis, New Smyrna.	G. W. Pringle, Leesburg.
Everett E. Guy, Quincy.	Dennis Small, LaBelle.
Judge W. T. Harrison, Palmetto.	Jack Townsend, Lake Wales.
W. Guy Jones, Jacksonville.	Don Walden, Plant City.
J. L. McMullen, Live Oak.	John White, Bartow.

CHAPTER XVIII

FLORIDA AND HOME MISSIONS

SINCE the beginning of Baptist life on its soil, Florida has been a field for Home Mission work. While the older States had built up organizations of considerable independence and effectiveness, Florida still needed the outside missionary. The proper phrase to describe the situation in early days is Home Missions and Florida rather than Florida and Home Missions, for what stream there was ran into Florida, not from it. Had it not been for the aid Home Missions extended, both during Florida's territorial period and long after the territory became a State, the development of the Baptist cause in this region would have been seriously delayed.

Prior to the State Mission Board.

What took place in this area between the beginning of the work and the organization of the State Board of Missions seems to be a natural and a convenient first division. Prior to the formation of the Southern Baptist Convention in 1845, the American Baptist Home Mission Society sent missionaries into Florida. James McDonald labored in lower Georgia and upper Florida from 1834 to 1853. While his work was mainly in East Florida, he also visited Middle Florida. At the time of its organization the Florida Association extended from the Chattahoochee River eastward to the Atlantic Ocean. In 1843 John Tucker came to Florida as a representative of the Society, and was abundant in labors for many years. Under the same auspices G. C. Tripp was at Key West in 1844. As some account of the lives and labors of these men is given in the first chapter of

this volume, it is not repeated here. As later records will show, the Home Mission Society did not withdraw from Florida even after the organization of the Board of Domestic Missions of the Southern Baptist Convention. The results of that policy, while immediately beneficial to Florida, were detrimental to the growth and prestige of the Southern Convention.

Information on this period is very meagre. We are informed from Atlanta that the Minutes of the Board of Domestic Missions for some twenty-five or thirty years have been lost. Hence no data is obtainable from those original sources. The Florida Convention was organized nine years after the Southern Convention, but no Minutes of the former body between 1854 and 1860 are available. The few facts set down here are fragments gathered from scattered records. But immediately on its organization the Board at Marion looked towards Florida. One of the six missionaries appointed by that body in 1845 was John Tucker, who, being a native of Georgia, evidently transferred his allegiance to the South. It is of record that this Board appointed a Rev. Mr. Castilo to join John Tucker in the Florida work. However, it is fair to assume that, having begun operations in Florida simultaneous with its organization in 1845, the Board of Domestic Missions continued its work from that date to 1860, yet, since that Board had averaged receiving only about \$19,000 a year, whatever aid it had given Florida was of necessity small.

The next reference to Home Mission work in Florida is found in the "Proceedings" of the Convention which met in Monticello on Friday, November 23, 1860. Only three associations were represented—the Alachua, Florida, and the Santa Fe—and only twenty delegates were present. In a resolution by F. S. Johnson the body recognized that the disturbed political conditions were casting shadows over the nation; and, on both patriotic and religious grounds, expressed its sympathies with the South on the grave issues impending. Two notices record the slender relationship existing between Florida Baptists and the Board of Domestic Missions. One is a declaration that

the Alachua Association had in her bounds one missionary, Elder J. H. Beaker, located at Brooksville, "supported by the Marion Board and Union Baptist church jointly." The other is a solicitation in a resolution that reads as follows: "That we request the Marion Board to aid said (Tallahassee) church to any amount necessary to support a pastor."

The Convention adjourned to meet in Tallahassee in November, 1861, but it did not meet, nor did it meet again until 1866. It is easy to believe that practically all missionary activities were held in abeyance, or severely restricted, during that troubled period. The Board of Domestic Missions had only six missionaries outside the army. A note in the minutes of the Florida Association is informative. The Executive Committee of that body reported: "In carrying out the wishes of the last Association (1862) we have applied the funds raised at the last sessions to the Army Missions. We have sent that fund, together with designated funds, to the Board of Domestic Missions at Marion." It is evident that the Board was unable to aid Florida during the years of sectional strife.

Reassembling in 1866, the Florida Convention continued to meet annually, but no further "Proceedings" are available until 1870, at which time the body met in Jacksonville on November 24-25. Our information here comes from a letter on Systematic Benevolence, prepared by H. B. McCallum, F. C. Johnson, and P. P. Bishop and addressed to the Baptist churches in Florida. The letter concerns itself with the situation rather than with results. It voices first of all a lamentation: "It is a fact painful to contemplate, that most of our churches give very little for Home Missions and *nothing at all* for Foreign Missions. Perhaps there is not one Baptist in ten, throughout the State, who makes the least contribution to either of these great objects"; but the letter also expresses the conviction that the more than five thousand Baptists in the State "can raise one thousand dollars for Foreign Missions and four thousand dollars for the Home Field," if proper organization and concert of action were effected. The letter closes with an exhortation to the ministers: "It is our duty to carry

and keep this subject before the churches, and to aid them with all the wisdom which God gives us, in planning and economizing for His cause." That the deplorable situation was not exaggerated it is evident from the fact that the report of the finance committee showed that only \$56.26 had been received into the treasury of the Convention during the year.

A Critical Situation.

In the years from 1870-1880, there developed a tangled and critical situation on the home mission front. While there were antecedent and subsequent facts, some "clearing up showers" later, the disturbance centered in that decade, and while our concern is with Florida, it is necessary to observe the general conditions within which framework the State had her position. The close of the War had left the South in a sad plight. It was a wasted and devastated region. Its social and economic structure had collapsed, and had to be shifted to another basis. Its industrial life was weakened almost to the point of extinction. The shameful era of reconstruction, with the Negroes and the scalawags and carpetbaggers in the political saddle, added to the woes of an already afflicted people. Of course Baptist churches in the South shared in the misfortunes of Southern society as a whole. With an income of only \$21,000 in 1870, the Board of Domestic Missions, in the long division necessary, was able to give but little help to any area. Thus the Southern churches not able to maintain even normal services of worship, were of course not able to venture on missionary tasks to any appreciable extent.

At the same time conditions that impoverished the South enriched the North, and as a natural result Baptist churches in that section shared in the benefits. The receipts of the Home Mission Society in 1870 were \$144,000, and of the American Baptist Publication Society \$22,000 as against only \$41,000 for all the work of the Southern Baptist Convention; and the Society was more than willing to contribute to home missions in the South. In their

acute sense of need practical wisdom among Southern Baptist churches, discarding sentiment, suggested connection with resources immediately available. Thus State after State, through conventions and associations, allied itself with the Northern Society. As the plan of cooperation involved control of what the States gave, the arrangement virtually dissolved their relationship to the Board of Domestic Missions. Funds which otherwise would have gone into its treasury went to the treasury at the North, which fact paralyzed the Southern Board. As late as 1881 of the 513 missionaries of the Society 120 were at work in Southern States. In judging the matter we should be fair. In order to have a sympathetic understanding of the mind of the captives that dwelt by the river of Chebar, Ezekiel said: "I sat where they sat." By following that policy in imagination, let us take our stand beside the Southern Baptist churches of that era. Destitute, with normal sources unable to supply our immediate present needs, or to assure us of the future, distant friends volunteer aid. It is more than likely that, without considering too much future evils involved, we would have been constrained to do as the churches of that time did.

Florida was one of the States that accepted the plan. The offer came to the Convention at its session in Monticello, 1869. The main features of the program were: (1) missionaries were nominated by the Convention, and appointed by the Home Mission Society. (2) The salaries of the missionaries were paid by the Society. (3) The funds collected by the missionaries were to be remitted to the Society. (4) In addition to the free gifts, the Society would make further gifts on condition that the participating States would contribute sums to the Society. That body would contribute a designated amount to a State or associational organization, provided said group would contribute a lesser amount to the Society, say, one fourth or one fifth less. From the standpoint of the Society it was an astute proposal, and appealing to the States, as it left the balance on their side. "In this manner," says Joe. W. Burton, "Florida Baptists in state convention voted to

accept \$2,400 offered by Northern Baptists and agree to their terms, rather than receive \$2,000 which the Board of Domestic Missions was able to offer." Whatever may have been the temporary benefits to them, such a policy, if continued by Southern States, meant the dissolution of the Board at Marion, as it left that Board without any resources.

In their report to the Convention at Jacksonville in 1870, the Board of Trustees gave their reasons for accepting the "foreign" aid. "In deliberating on this plan, your Board came at once upon the undeniable fact, that the Baptists of Florida are sorely in need of aid from abroad for the prosecution of the Master's work. Very few of the churches are able to procure the preaching of the Gospel oftener than once a month, many find the enjoyment of even that amount of ministerial service either very difficult, or wholly impossible; moreover there are scores of settlements, scattered here and there over the State, in which the 'Word of Life' is seldom or never held forth. The spiritual destitution of many large districts is appalling to contemplate." "To say nothing, therefore, of the special causes, which, for the time being, have almost annihilated the pecuniary strength of your churches, it is plain to every mind that you live in a field where the interests of Christ's kingdom cry as loudly as they cry anywhere in the world for the presence and zeal of missionaries of the Cross." The Society had during the year kept one general missionary, and two local ones, at work in the State.

Florida Returns to the Fold.

The next Convention met at Madison in November, 1871. Fifteen delegates were enrolled. The Executive Committee listed five missionaries who under appointment of the American Baptist Home Mission Society, had labored during the year with good results. Perhaps seeing what the present plan was leading to, the Board of Trustees had changed its mind. After expressing appreciation for the help received from the North, that body went on to say: "Still your board have been led to the conclusion that the

time has arrived for the discontinuance of that co-operation which was entered upon two years ago. We cannot permit ourselves to be suspected of a disposition to separate ourselves permanently from the Baptist brotherhood of the South, nor can we, in our present destitution, overlook the helpers who are near us, and stretch out our hands only to those who are far away." The Convention agreed.

The decision, we would understand, did not mean that Florida Baptists were not willing to receive further aid from the North, if offered, but only that she would not be bound by the original rules of co-operation. She only dissolved those bonds officially. Our reason for this opinion is that immediately after the decision the following resolution was presented by C. D. Campbell:

That the Board of Trustees be instructed to place themselves in communication with the Corresponding Secretaries of the Domestic Mission Board and the Home Mission Society, setting forth our necessities, and soliciting such aid as may be secured from these sources.

On the same day J. H. Tomkies offered another resolution of appreciation and appeal relating to the Board of Domestic Missions only:

That we hereby express our gratitude and indebtedness to this Board for its past help, and express the hope that they may be able still to grant aid.

From all of which it appears that Florida Baptists, being deeply sensible of their needs and not in condition to be independent or choice, were in a receptive, placating, and intercessory mood towards helpers from either source; and, as proof of good will and impartiality, the Convention adopted a motion, that the collection on the Sabbath preceding be divided equally between the Home Mission Society and the Board of Domestic Missions. Said collection amounted to \$27.65, and the odd penny was given to the Board at Marion.

Florida was now back in fellowship with the Board of Domestic Missions, but what the State did for or received on home missions is uncertain, because the Convention of

1871 resolved not to publish its Minutes in full but only extracts therefrom, a policy that continued through 1876. But a fact of interest at the session of 1872 was recorded by the committee on missions: "We rejoice to see among us our brother, W. N. Chaudoin, District Secretary of the Domestic Mission Board for Georgia, Florida, and Alabama, and we extend to him a hearty welcome, and would remind our brethren of their obligations to our Domestic Board, and hope that the brethren and the churches will feel an increasing interest in its work, and take pleasure in contributing to its funds. We recommend that Bro. Chaudoin be allowed additional time to represent his work before this body." We may be sure that one feature of Chaudoin's commission was to prove to the Convention the wisdom of its return to cooperation with the Board of Domestic Missions. The amount "received for Domestic Missions" for the year was \$12.50.

The committee on missions in 1873 makes no mention of the work of the Board in Florida, and the assistant treasurer's report shows only five dollars "paid Bro. Chaudoin," its representative. Upon solicitation the Board agreed to contribute two hundred dollars in 1874 on the salary of State Evangelist Kinsey Chambers on condition that the Convention contribute four hundred for the same purpose, but the Executive Committee reported that it had not been able to raise one half of the amount. The only information concerning the Board of Domestic Missions given at the session of the Convention in Jacksonville in 1875 is that W. N. Chaudoin was again present, and "he alluded to the work of the appointees of the Home Mission Board in Florida," and to its great success among the Indians. The brief extracts from the "Proceedings" of the Convention in Gainesville, 1876, contain no reference to the Board of Domestic Missions, but state Rev. W. N. Chaudoin was present, and "was invited to take a seat with us." Although the Convention met annually in Gainesville, 1877, in Madison, 1878, and in Tallahassee, 1879, we have no record of the proceedings of those sessions. It is a reasonable inference none were published.

During the Administration of Chaudoin.

It was, as stated elsewhere in this volume, at its session at Madison that the Convention elected, on December 13, 1880, its first State Board of Missions. From that Board's first report to the Convention at Ocala next year, we learn the decisive part played by the Home Mission Board in that epochal move by the Florida Baptists. W. N. Chaudoin, who was at that time employed as State evangelist by the Home Board, proposed to that Board that he be allowed to continue in that relationship, with the Board paying his salary as before, and at the same time to serve as Corresponding Secretary of the Florida State Board of Missions. To this the Home Board assented. Thus Chaudoin retained his connection with the Home Board, and discharged his missionary mission by acting as Secretary for Florida. A more perfect example of unity and co-operation cannot be imagined. The arrangement identified and integrated the work of the Home Board with the State Mission Board of Florida. The Boards were two; the work was one. And the Secretary added that this essential service to them by the Home Board should appeal to Florida Baptists: "The aid that has been, and is now being rendered the State by the Home Board, makes it surely a duty, and one that gratitude should render pleasant, to remember this Board in our contributions." The report of the committee supplemented Chaudoin's general statement with specific information: "We would call special attention to the fact that the Board has had under appointment, during the past year, more missionaries in Florida than in any other State within its jurisdiction." In return Florida contributed to the Home Board for the year 1881 only \$91.39.

The American Baptist Home Mission Society was again knocking at the door. It moves into the picture by offering the Baptists further aid. The committee on missions, to which the proposal was referred, recommended that the offer be declined on the following grounds:

Such co-operation would sever our connection virtually with the Home Mission Board of the Southern Baptist

Convention, which we do not consider desirable or for the best interests of the cause.

The Home Mission Board of the Southern Baptist Convention has been giving our State five dollars for every one raised within our bounds for mission work without any conditions or requirement upon us to raise any amount.

Gratitude for help extended us in the past, if nothing else, would require that we continue the same connection with the Home Mission Board which has existed heretofore.

Thus the Florida Convention was pleased to remain in the Southern camp—to give its home mission money and to receive its home mission money from the Home Mission Board. The work of the Home Mission Board and that of the State Mission Board were so blended that the contributions of the State to the two Boards are not always separated. However, we find a few facts that are clear. Florida Baptists gave to the Home Mission Board in 1882 \$254.30, in 1884 \$168.36, in 1885 \$175.43, and in 1890 \$445.00. The work of the two Boards was practically one, as the missionaries were commissioned by both Boards. But what the Home Board was doing for Florida in this period is clear. The Secretary's report for 1888 summarizes the situation to that date: "Seven years ago, while in session at this place (Ocala) this relationship was consummated, since which time not a word of complaint has been heard by us, and the Home Board has trusted us with \$17,750 to use for them and ourselves, sending us at first \$600 quarterly, then increasing it to \$650, then to \$700. The Home Board has by this union, done better, *we know that we have.*" We find the same cordial spirit and relationship prevailing in 1890. The Secretary said to the Convention at Monticello: "The Home Board is our *mother*, and a good one she has been and is, and the time has come when the child so long cared for can help the mother, and we have made some advancement the past year."

During the last half of Dr. Chaudoin's administration, the joint work moved on without any change of policy. A summarized statement of the relationship and of the work will be sufficient. In one of his reports the Secretary

recognized that the procedure was merely routine: "It would seem scarcely necessary to repeat from year to year our love for this board, or our obligation to give it our prayers, our sympathy and support. All our State work is really the work of the Home Mission Board." In the Convention at Pensacola in 1896, the faithful and efficient service of that Board is historically viewed: "With us the contributions of the Home Board have never 'varied', save on the ascending scale, and *increased* would be the better word. This Board came to us in our Board's infancy with the promise, by Dr. McIntosh, to give us \$1,000 a year, upon the single condition that we report our work to it, and thus have we worked together for fourteen years, except that now we receive \$1,000 per quarter instead of per year. In mission work we have increased 4,500 per cent, and in educational work from 0 to thousands of dollars, and a well equipped school, and it is largely the work of the Home Mission Board of the Southern Baptist Convention." Other statements in similar strain appear in this decade, but the one just quoted is evidence of the measure of the appreciation of the help of the Home Mission Board by Florida Baptists, and also of the great service of that Board to them. In return the State had sent to the Home Mission Board the sum of \$10,945.76.

Another phase of work in the State is recorded in a resolution adopted by the Convention in 1896:

Resolved, That the action of the Home Mission Board, S.B.C. and the Home Mission Society, of New York, in co-operating in the work among the negroes of the South, meets with the hearty approval of this Convention, and that the Board be instructed to arrange with the two Boards above mentioned for conducting work among the colored people of the State.

The statement shows that the Florida Convention would accept aid from the Home Mission Society in the auxiliary sense set out in the resolution. The distinction between this and the former help offered is clear, and the new service would be helpful in a duty which the Convention could not at that time undertake alone.

During the Administration of Geiger.

On December 12, 1901, the Convention at Marianna elected L. D. Geiger as Corresponding Secretary to succeed W. N. Chaudoin, who had voluntarily retired. At that time there were 484 churches, a Sunday School enrolment of 9,708, and a church membership of 23,139. Thus the prospects of Florida Baptists were brightening. Their strength justified a feeling of self-respect and a large measure of confidence in their future. During the nineties the population of Florida had increased 32.5 per cent, while the Baptist membership had increased 35 per cent. Baptists were now the leading denomination in the State. Although the Methodists started their organized work in Florida ten years before the Baptists, the Florida Conference closed the year 1900 with only 19,459 members, almost the exact membership of a decade earlier.

As the plan of cooperation with the Home Board, mutually satisfactory, that obtained during the preceding years remained in force, it is needless to set down the details of its operation during Dr. Geiger's administration. But the State Mission Board continually reminded Florida Baptists of the great service that the Home Mission Board had rendered the State, and continually expressed appreciation to its friend in Atlanta. One statement by the Secretary will suffice as proof of both facts: "The Home Board is helping the State Board to develop the waste places and to build up strong, vigorous churches, which become bases of supplies for the work elsewhere. In view of this fact, and the further fact that there is so much mission territory among us, the Home Board logically appeals to Florida in a very powerful way, and more than once our Convention has declared by unanimous resolutions that in Florida, at least, these two great Boards (Home and Foreign) ought to share equally with each other in our offerings for missions."

The State Board of Missions was really the agent through which the Home Board did its work in Florida; but in addition the latter Board was doing some independent work in Key West, Fort Myers, Jacksonville, and

among the Cubans in Tampa. During Dr. Geiger's administration Florida Baptists contributed to the Home Mission Board \$34,690.79. However, in spite of the increase of gifts, the credits were still on the side of the Home Board, as that Board expended in Florida during the year 1908, the last year of Dr. Geiger's administration, \$8,039.05 as against \$5,242.89 contributed by Florida to that Board.

During the Administration of Rogers.

Dr. Geiger died on April 20, 1909. On April 27 of the same year S. B. Rogers, pastor at Gainesville, was elected to succeed him as Corresponding Secretary. A survey of the first ten years of the new administration shows that the mutually pleasant and helpful relations with the Home Board continued without change or special modification of policy. It was a reciprocal relationship. The revenues flowed to Atlanta, and, there augmented, flowed back to Jacksonville. As had been the case for many years, the balance continued to be on the Home Board's side of the ledger. For example, in Dr. Rogers' first year Florida contributed to that Board \$6,777.79, while that Board sent to the State the sum of \$12,357.51. It was a game of battledore and shuttlecock with the Home Board always winning the game. Mindful of this fact, the Secretary in his first report expresses the appreciation of the Convention for what that aid had been and was: "The Home Board, of which we will later speak, has also been a great factor in enabling us to accomplish so much for our Master's glory. Without its strong arm and generous help, we would be compelled to falter and fail." The Home Board, having contributed a larger sum to Florida during the year than to "any other State except Texas, has claims upon us we cannot and must not forget." The report on Home Missions speaks in the same strain: "The obligations of Florida Baptists to the Home Board are incalculably great. This Board has done great things for Florida. It is doing great things for Florida, putting into our State more money than we are contributing to the Board."

During the latter part of the decade under survey, conditions disturbed the normal current of life in the State. On April 6, 1917, the United States entered the world War. For that conflict Florida furnished 42,000 men, many of whom were Baptists. The demands of the world-shaking event stimulated industry and agriculture. A wave of prosperity surged over the land. Prices, especially for the farmers' products, rose to unprecedented levels. There was a market for everything produced. On the other hand the cost of goods to the consumer soared also. In 1918 the epidemic of influenza invaded and desolated the State. Suffering, death, and sorrow followed in its wake. In one West Florida County of 20,000 population, it is said, there were 300 deaths in two weeks. But in spite of the current demoralizations, the work of the Convention was not neglected. There was a constant upcurve of gifts to the Home Board during the decade of 1909 to 1919. The total for that period was \$92,172.96. That included some minor contributions to the evangelistic department and to the Building Fund of the Atlanta Board.

The Seventy-Five Million Campaign.

The Seventy-Five Million Dollar Campaign, described elsewhere in this volume, dominated the Baptist stage during 1919. The tide of enthusiasm created by the movement surged over Florida, and brought forth a worthy response. The State exceeded in cash and subscription its apportionment by \$373,057.06. The report of Secretary Rogers to the Convention in January, 1920, was jubilant in its spirit and rhetorical in its language. The result of the great movement with which we are here specially concerned was that Florida Baptists, by exceeding their apportionment in payments as well as in pledges, began to do for Home Missions far more than they had ever done before. Though there was a definite decline after the close of the Campaign in 1924, the amount sent the Home Board from the inception of the Campaign through 1926, the year of Dr. Rogers' last report, was \$212,944.54. Thus from its long and liberal sowing in the fields of Florida, the

Home Board was beginning to reap a harvest. After many days the bread it had cast upon the waters was bringing returns in due season.

During the Administration of Brittain.

On August 16, 1926, Dr. Rogers died. Assistant Secretary Charles M. Brittain was made Acting Secretary in which capacity he served until December 8 when the Convention at Lake City elected him Corresponding Secretary and Treasurer. Various circumstances that adversely affected the work beset a large part of Dr. Brittain's administration. As these are commented upon in the chapter on State Missions, they are not listed here again. Those factors, while not affecting Home Missions any more than other interests, cannot be separated from the welfare of that cause.

The emotional and promotional features that secured the pledges for the Seventy-Five Million Campaign could not be sustained through the five-year paying period. It was unsound psychology for anyone ever to have believed that the initial glow would not fade, and that zeal would not flag. A "cooling-off" process intervened. The consequence was that of the \$92,000,000 subscribed \$34,000,000 were never paid, and the failure of denominational executives to adjust themselves to the decline as soon as it began led to critical situations on all missionary fronts. It was evident that a sounder and more stable method of financing denominational interests must be found.

The Co-operative Program, adopted by the Southern Baptist Convention at the close of the Seventy-Five Million Campaign and accepted by the States, was the answer. The new plan involved two phases: the churches were to subscribe annually to their current expenses and to the Co-operative Program. The latter included all the gifts of the churches to missions, benevolence, and education. Each State then decided what per cent of its total Program receipts it would retain for use within its own borders and what per cent it would send to Southwide objects. At first the States decided not only the amount to be sent to

Southwide headquarters, but also the amount that should be sent to each Southwide interest. In 1929 the Southern Baptist Convention asked that all Southwide funds be sent to the office of the Executive Secretary in Nashville for distribution by the Southwide Executive Committee. It seems that Florida did not at once agree to the new idea, but at the Convention of 1933 finally accepted a proposal, made by Dr. Austin Crouch, that contained the following provision: "That the allocation of the Southern Baptist Convention funds shall be made by the Southern Baptist Convention or its Executive Committee, and the allocation of State Convention funds shall be made by the State Convention or its Executive Committee." Florida thereafter just sent all its Southwide funds to Nashville, to be divided there on a percentage basis agreed upon by the Southern Baptist Convention.

The Home Mission Board could no longer help Florida as in the past. The secretary said in his report to the Convention in 1926: "The Home Board has helped Florida all through the years. It has helped us this year to carry our Enlistment workers and Missionary pastors, but word comes just as this report is being prepared for the press that the Home Board will have to withdraw its support from the states in its co-operative mission work until the receipts are greatly increased."

"The lowest ebb is the turn of the tide." So gradually trailing itself off, the depression lightened and finally lifted its heavy hand. There was a resurgence of life in all spheres. With the return to normal conditions, the latter years of Dr. Brittain's administration were prosperous and gratifying, brighter and easier. While the financial loaf sent to Nashville was not so large as in some former period, Florida's good friend, the Home Board, was receiving a worthy share in the division of funds made by the Executive Committee at Southern headquarters, and now began to receive a larger portion from the State's total contributions. The sum contributed by Florida Baptists to the Home Board during Dr. Brittain's administration amounted to \$183,357.91.

During the Administrations of Bolton and Maguire.

As this section includes the three years and fifteen days of Dr. Bolton's service and only one year and nine months of Dr. Maguire's service, the two administrations are bracketed on the topic of Home Missions. The Home Mission Board was carrying on some independent work in the State. One of its rescue missions was located on Bay Street in Jacksonville with Rev. L. C. Bennett in charge. The Board also through one church and three missions maintained work among the Cubans in Tampa. Two churches and two missions in West Tampa were served by Dr. J. F. Plainfield and Mrs. Plainfield, Rev. and Mrs. Alex Pasetti, and Miss Evie Barnett.

But during this period the Home Board's main co-operative work with Florida took the form of aid in city missions and to the rural churches. That Board began city mission work as an experiment in 1940. In 1944 the Executive Committee of the State Board of Missions entered into a definite agreement with the Home Board for cooperative work in city missions. At first the Home Board paid the salary and traveling expenses of the city superintendent. The State Board provided funds for the purchase of church sites, and, wherever possible, funds to aid in the erection of mission chapels. The city or association furnished the city superintendent with a budget for office equipment. The work was to be directed by a city missions committee, working in harmony with the city superintendent. While the program accomplished much good, the results were not fully satisfactory in all the centers, and a full force was not maintained constantly.

Dr. Bolton had begun early in his administration a systematic plan to aid rural churches. Dr. Maguire carried the plan further by working out an agreement with the Home Board by which that Board would pay half or a part of the salaries on the regional missionaries. This arrangement formed the Regional Missions Department. The work was carried on by that Department until the meeting of the Convention in November, 1946, at which

time a policy of placing regional missions, city missions, and evangelism under one supervision was adopted.

The matter of city missions and rural missions is treated more in detail in the chapter on State Missions. In concluding this section it will be sufficient to state that the Home Mission Board, which had been Florida's steadfast friend during long years, was now being aided by Florida Baptists in a worthy manner. During Dr. Bolton's administration they contributed to the Home Board the sum of \$122,902.49; and during the two Convention years of Dr. Maguire's administration \$112,073.40.

CHAPTER XIX

FLORIDA AND FOREIGN MISSIONS

IT IS with keen regret, a regret that will be shared by many, that the necessity of reducing the size of this volume compels the omission of the prepared chapter on Florida and Foreign Missions. The manuscript in full will be placed on file in the Rogers Building, Jacksonville. A digest, mainly financial, is here substituted for the complete record. The chapter on Florida and Home Missions is retained, because Home Missions was a real "mother" to State Missions in Florida. It was the help of the Home Mission Board over a long period that made possible the prosecution of any worthy State Mission program in Florida.

Foreign Missions was quite "foreign" to Florida Baptists during a long period of the denomination's early history. The reasons for the low estate of that cause are obvious. Considerable interest was manifested by the Florida Association before the organization of the Convention in 1854. Prior to the organization of the State Board of Missions in 1880, the interest of the Convention appeared mainly in the commendations and exhortations contained in reports to that body. From 1845 to 1880, Florida Baptists contributed to Foreign Missions the sum of \$2,586.91.

With the election of W. N. Chaudoin as secretary of the newly created State Board in 1880, that Board promoted Foreign Missions along with its other mission work. There was an upward trend of interest in the cause. During Chaudoin's administration, 1881 to 1901, Florida Baptists gave to Foreign Missions the sum of \$19,602.25. Because of the increase of population in the state and of Baptist church membership, a better showing is made

during the administration of Dr. L. D. Geiger—1902 to 1909. The total sum was \$35,342.87.

Dr. S. B. Rogers succeeded Dr. Geiger as Corresponding Secretary and Treasurer in May, 1909. He strongly advocated the cause of Foreign Missions. Two notable movements during his administration reinforced the cause. The first was the Judson Centennial of 1912. Florida's quota was \$50,000, but only \$18,906.22 was paid. The other movement was the Seventy-Five Million Campaign. Florida oversubscribed and overpaid her apportionment of \$1,000,000. Failure of other states to do likewise brought upon the Foreign Board a debt of \$1,800,000. A special effort to pay this debt was made in 1925. Dr. J. L. White announced that if Florida Baptists would raise \$100,000 the First Church of Miami would give \$25,000. The following Sunday he raised the promised amount in five minutes. Reckoning from 1909 to 1925, inclusive, the amount paid to Foreign Missions during Dr. Rogers' administration was \$321,446.66.

On December 8, 1926, Dr. C. M. Brittain was elected Corresponding Secretary and Treasurer of the State Mission Board. Conditions during his administration were, roughly, on this order: good, bad, and normal again. During the Florida boom of his first years, money flowed freely; then reaction, further aggravated by the crash in the New York stock market in 1929, took place. The ebb tide set in and did not return for five or six years later. In 1933 the state gave only \$18,850.05 to Foreign Missions. Disaster threatened on every hand. So far as we can see, the Baptist Hundred Thousand Club, adopted by the Southern Baptist Convention in May, 1933, saved Southern Baptists from impending catastrophe. Florida in the first five years paid through the club \$49,920.83. During Dr. Brittain's administration, which ended in 1941, Foreign Missions received from Florida Baptists \$681,460.16

On the day his predecessor resigned, May 16, 1941, Dr. Charles H. Bolton was elected Executive Secretary-Treasurer of the State Mission Board. The Japanese attack upon Pearl Harbor in the December following impelled the

United States into World War II. The resulting prosperity released plentiful supplies of money throughout the land, and Florida Foreign Missions shared in the general increase of gifts. Following the lead of the Southern Baptist Convention, Florida agreed that 50 per cent of her funds should be allocated to foreign fields. By including the full year of 1944, the year he resigned, we find that Florida Baptists gave to Foreign Missions during Dr. Bolton's administration the sum of \$248,543.33.

Dr. John Maguire, elected in December, 1944, assumed the office of Executive Secretary-Treasurer of the State Mission Board on January 15, 1945. Although the war in Europe ended in May following, prosperity continued in the state, and gifts through the churches moved on an ascending scale. During the two years of Dr. Maguire's administration included in this history Florida Baptists contributed \$327,418.25 to Foreign Missions.

APPENDICES

HISTORICAL TABLE

Year	Place	President	Vice-Presidents
1854	Parlor R. J. Mays, Madison County	R. J. Mays.....	Organized at this time
1855	Concord Church		
1856	Greenwood		
1857	Thomasville, Georgia	F. Fleming.....	
1860	Monticello		
1866	Madison	W. B. Cooper	
1867	Lake City	K. Chambers	
1868	Madison	B. S. Fuller	
1869	Monticello	H. Z. Ardis	
1870	Jacksonville	P. P. Bishop	
1871	Madison	P. P. Bishop	
1872	Lake City	W. B. Cooper	
1873	(Nov. 21) Providence Ch.	J. H. Tomkies	
1875	(Feb. 11) Jacksonville)	J. H. Tomkies	
1876	(Feb. 11) Gainesville	J. H. Tomkies	
1876	(Dec. 10) Madison	W. B. Cooper	
1877	Gainesville		
1878	Madison		
1879	Tallahassee		
1880	Madison	W. N. Chaudoin	
1881	Ocala	W. N. Chaudoin	Whitfield Walker
1882	Lake City	W. N. Chaudoin	T. W. Getzen
1883	Lake City	W. N. Chaudoin	T. W. Getzen
1884	Orlando	W. N. Chaudoin	H. M. King
1885	(Dec.) Jacksonville	W. N. Chaudoin	H. M. King
1886	(Nov.) Gainesville	H. M. King	Walter Gwinne
1888	(Jan.) DeLand	H. M. King	S. V. Marsh
1889	Ocala	W. N. Chaudoin	H. M. King
1890	Monticello	W. N. Chaudoin	H. M. King
1891	Pensacola	W. N. Chaudoin	C. H. Nash
1892	Kissimmee	W. N. Chaudoin	C. H. Nash
1893	Lake City	W. N. Chaudoin	R. H. Whitehead
1894	Plant City	W. N. Chaudoin	R. H. Whitehead
1895	Leesburg	W. N. Chaudoin	R. H. Whitehead
1896	Pensacola	W. N. Chaudoin	L. G. Geiger
1897	St. Augustine	W. N. Chaudoin	L. G. Geiger
1898	(Jan.) Tampa	W. N. Chaudoin	Samuel Pasco
1898	(Nov.) Madison	W. N. Chaudoin	S. Pasco, G. T. Leitner
1899	DeLand	W. N. Chaudoin	W. S. Jennings
1900	Arcadia	W. N. Chaudoin	W. S. Jennings
1901	(Nov.) Marianna	W. N. Chaudoin	W. S. Jennings
1903	(Jan.) Lake City	W. N. Chaudoin	W. S. Jennings, J. F. Forbes

HISTORICAL TABLE—(Continued)

Year	Place	President	Vice-Presidents
1904	Kissimmee	S. B. Rogers.....	G. T. Leitner, C. A. Carson
1905	Jacksonville	S. B. Rogers.....	G. T. Leitner, C. A. Carson
1906	Bartow	S. B. Rogers.....	G. T. Leitner, C. A. Carson
1907	(Special) Lake City.....	W. S. Jennings...	G. T. Leitner, C. A. Carson
1907	Live Oak	S. B. Rogers.....	C. A. Carson
1908	Plant City	S. B. Rogers.....	J. L. Jones, W. S. Jennings
1909	DeFuniak Springs.....	S. B. Rogers.....	J. L. Jones, W. S. Jennings
1910	Gainesville	C. A. Carson.....	J. L. Jones, W. A. Hobson
1911	DeLand	C. A. Carson.....	J. L. Jones, Lee McDonell
1912	Ocala	C. A. Carson.....	J. L. Jones, Frank Bentley
1912	(Dec.) Lakeland.....	C. A. Carson.....	J. L. Jones, N. A. Blitch
1913	Arcadia	C. A. Carson.....	N. A. Blitch, W. D. Nowlin
1914	(Dec.) Pensacola.....	N. A. Blitch.....	A. J. Holt, E. D. Beggs
1916	(Jan.) Live Oak.....	N. A. Blitch.....	E. Sanford, Ira J. Carter
1917	Orlando	Frank Bentley...	O. K. Reaves, J. H. Tucker
1918	Tallahassee	Frank Bentley...	C. A. Hardee, J. T. Sanders
1919	Tampa	O. K. Reaves.....	G. W. Scofield, W. C. Hodges
1920	Jacksonville	O. K. Reaves.....	J. H. Griffin, C. H. S. Jackson
1920	Kissimmee	C. W. Duke.....	Bunyan Stephens, J. D. Adcock
1921	Miami	C. W. Duke.....	B. B. Tatam, R. A. Rasco
1922	Gainesville	A. A. Murphree...	W. T. Hundley, B. F. Ezell
1923	DeLand	A. A. Murphree...	Lincoln Hulley, S. B. Cole
1924	Lakeland	J. L. White.....	A. M. Bennett, L. G. Broughton
1925	Tampa	J. L. White.....	Lincoln Hulley, Doyle Carlton
1926	Lake City	W. L. C. Mahon...	J. H. Griffin, E. A. McColskey
1927	Bradenton	W. L. C. Mahon...	F. N. K. Bailey, L. W. Kickliter
1928	Miami	Lincoln Hulley..	R. H. Ferrell, G. J. Rousseau
1929	Jacksonville	Lincoln Hulley..	E. C. Collins, J. E. Martin
1930	Tampa	Wm. D. Nowlin...	W. A. Hobson, J. Dean Adcock
1931	Orlando	Wm. D. Nowlin...	W. A. Burns, W. R. Lambert
1932	Daytona Beach	E. C. Collins.....	T. V. McCaul, L. T. Johnson
1933	Pensacola	E. C. Collins.....	E. R. Gaston, T. M. Johns
1935	DeLand	J. Dean Adcock...	W. S. Allen, S. B. Cole
1936	Arcadia	J. Dean Adcock...	W. S. Allen, S. B. Cole
1937	Ocala	J. Dean Adcock...	Claude Jones, W. S. Allen
1938	Jacksonville	T. V. McCaul.....	W. A. Burns, A. Pichard
1939	West Palm Beach.....	T. V. McCaul.....	E. D. McDaniel, D. F. Sebastian
1940	Lakeland	J. H. Griffin*	J. W. Jelks, J. M. Lee
1941	Gainesville	W. S. Allen.....	J. W. Jelks, A. W. Mathis
1942	Panama City	W. S. Allen.....	C. R. Angell, D. M. Gardner
1943	Jacksonville	J. E. Martin.....	Thos. Hansen, E. D. McDaniel
1944	Bradenton	J. E. Martin.....	Thos. Hansen, J. C. Sims
1945	Jacksonville	Thomas Hansen...	Wallace R. Roger, A. J. Burrell
1946	(Jan.) Jacksonville.....	Thomas Hansen...	A. W. Reaves, Preston B. Sellers
1946	(Nov.) Tampa	C. H. Bolton.....	Don Walden, T. O. Baldwin

*C. H. Bolton, president, left State; J. H. Griffin, vice-president, served.

HISTORICAL TABLE—(Continued)

Year	Secretaries	Preacher of Con- vention Sermon	Text
1854	D. G. Daniels		
1855	D. G. Daniels		
1857	D. G. Daniels, S. C. Craft	Alex Smith	Phil. 2:16
1860			
1866	C. D. Campbell	R. W. Whidden	Dan. 2:44
1867	C. D. Campbell	J. H. Tomkies	
1868	J. H. Tomkies	B. S. Fuller	
1869	P. P. Bishop	H. Z. Ardis	Mark 11:22
1870	H. B. McCallum	P. P. Bishop	
1871	H. B. McCallum		
1872	H. B. McCallum	J. T. Tomkies	
1873	E. Sarle, N. A. Bailey	L. W. Simmons	John 17:22
1875	H. B. McCallum, R. W. Whidden	S. French	Heb. 5:9
1876	H. B. McCallum, R. W. Whidden	K. Chambers	
1876	W. C. Barkley	K. Chambers	
1877			
1878			
1879			
1880	Paul Willis		
1881	Paul Willis, N. A. Bailey	A. H. Robinson	Zech. 3:9
1882	Paul Willis, N. A. Bailey	Basil Manley	1 Sam. 1:27, 28
1883	Paul Willis, N. A. Bailey	H. M. King	Rev. 22:17
1884	Paul Willis, N. A. Bailey	T. E. Langley	1 Tim. 1:11
1885	N. A. Bailey, A. P. Ashurst	N. A. Bailey	Isa. 53:11
1886	N. A. Bailey, A. P. Ashurst	S. K. Leavitt	Jno. 4:35
1888	N. A. Bailey, Paul Willis	J. L. Underwood	Heb. 7
1889	N. A. Bailey, Paul Willis	L. T. Lynch	Rev. 3:21
1890	N. A. Bailey, Paul Willis	W. B. Dye	Jno. 15:5
1891	N. A. Bailey, Paul Willis	W. C. McCall	Col. 2:9
1892	N. A. Bailey, F. C. Waite	J. H. Curry	2 Cor. 5:14
1893	N. A. Bailey, E. H. Rennolds, Sr.	M. M. Gregor	Jude 3rd Verse
1894	N. A. Bailey, E. H. Rennolds, Sr.	C. S. Farris	Jno. 17:3
1895	N. A. Bailey, E. H. Rennolds, Sr.	A. P. Pugh	Heb. 11:26
1896	N. A. Bailey, E. H. Rennolds, Sr.	L. D. Geiger	Matt. 6:9
1897	N. A. Bailey, E. H. Rennolds, Sr.	W. A. Nelson	Dan. 6:10
1898	L. D. Geiger, E. H. Rennolds, Sr.	J. J. Parsons	Isa. 60:7
1898	L. D. Geiger, E. H. Rennolds, Sr.	C. H. Nash	2 Cor. 5:19
1899	L. D. Geiger, E. H. Rennolds, Sr.	W. T. Hundley	Luke 17:20
1900	L. D. Geiger, E. H. Rennolds, Sr.	J. F. Forbes	1 Peter 1:18-19
1901	L. D. Geiger, E. H. Rennolds, Sr.	F. W. Cramer	Acts 1:8
1903	E. H. Rennolds, Sr., F. C. Edwards	O. J. Frier	Ex. 14:15
1904	E. H. Rennolds, Sr., F. C. Edwards	W. A. Hobson	1 Peter 1:11
1905	E. H. Rennolds, Sr., F. C. Edwards	F. C. Edwards	Jno. 14:12

HISTORICAL TABLE—(Continued)

Year	Secretaries	Preacher of Con- vention Sermon	Text
1906	E. H. Rennolds, Sr., F. C. Edwards.	W. C. McCall	
1907	E. H. Rennolds, Sr., F. C. Edwards.	C. A. Ridley	Hagg. 2:7; Col. 2:9
1908	E. H. Rennolds, Sr., W. C. Foster	C. W. Duke	Matt. 17:17, 18
1909	E. H. Rennolds, Sr., W. C. Foster	C. C. Carroll	Acts 2:17
1909	E. H. Rennolds, Sr., W. C. Foster	None Preached	
1910	E. H. Rennolds, Sr., W. C. Foster	C. E. W. Dobbs	Eph. 5:27
1911	E. H. Rennolds, Sr., R. L. Turner	J. B. Pruitt	Matt. 28:19
1912	E. H. Rennolds, Sr., R. L. Turner	J. J. Cloar	Matt. 28:18
1912	R. L. Turner, F. C. Edwards	A. J. Holt	Phil. 1:6
1913	C. L. Collins, S. R. Skinner	W. L. C. Mahon	John 1:29
1914	C. L. Collins, J. W. Senterfitt	W. B. Parsley	Matt. 7:21
1916	C. L. Collins, J. W. Senterfitt	E. R. Pendleton	Matt. 24:14
1917	C. L. Collins, J. W. Senterfitt	Wallace Wear	Isaiah 26:3
1918	C. L. Collins, J. W. Senterfitt	E. T. Poulson	Matt. 28:30
1919	C. L. Collins, J. W. Senterfitt	J. Dean Adcock	Phil. 3:10, Heb. 12:2
1920	C. L. Collins, J. W. Senterfitt	R. E. Reed	Phil. 3:5
1920	C. L. Collins, J. W. Senterfitt	S. B. Cole	Phil. 3:13-14
1921	C. L. Collins, J. W. Senterfitt	Lincoln Hulley	Luke 23:33
1922	C. L. Collins, J. W. Senterfitt	Bunyan Stephens	John 3:16
1923	C. L. Collins, J. W. Senterfitt	A. J. Moncrief	Eccles. 7:10
1924	C. L. Collins, J. W. Senterfitt	J. L. White	Heb. 6:1
1925	C. L. Collins, J. W. Senterfitt	W. D. Nowlin	John 3:16
1926	C. L. Collins, J. W. Senterfitt	F. D. King	Ps. 40:16
1927	C. L. Collins, J. W. Senterfitt	T. V. McCaul	Rev. 14:67
1928	C. L. Collins, J. W. Senterfitt	J. E. Martin	John 3:30
1929	J. W. Senterfitt, C. L. Collins	W. Raleigh White	2 Tim. 1:8
1930	J. W. Senterfitt, C. L. Collins	Thomas Hansen	Heb. 13:8
1931	J. W. Senterfitt, Ray Y. Walden	E. H. Jennings	Rom. 8:18
1932	J. W. Senterfitt, Ray Y. Walden	D. M. Gardner	Matt. 16:18
1933	J. W. Senterfitt, Ray Y. Walden	G. J. Rousseau	Matt. 13:33
1935	J. W. Senterfitt, Mac Senterfitt	J. H. Griffin	Acts 16:10
1936	E. C. Bostick, J. M. Anderson	D. F. Sebastian	Phil. 1:3-5
1937	E. C. Bostick, R. Y. Walden	F. C. McConnell	1 Pet. 2:24
1938	E. C. Bostick, A. J. Gross	A. E. Calkins	Matt. 28:18
1939	E. C. Bostick, J. W. Senterfitt, Jr.	A. W. Mathis	1 Pet. 2:24
1940	E. C. Bostick, M. D. Jackson	C. R. Pittard	Phil. 3:13-14
1941	E. C. Bostick, M. D. Jackson	A. C. Abney	Acts 4:11-12
1942	C. M. Brittain, M. D. Jackson	W. T. Halstead	John 10:10
1943	M. D. Jackson, Hawley Ridenour	W. G. Stracener	Matt. 17:20
1944	M. D. Jackson, R. P. Tomlinson	J. A. Inman	Matt. 28:18-20
1945	M. D. Jackson, R. P. Tomlinson	H. H. Shirley	Psalms 8:3, 4
1946	M. D. Jackson, C. L. Crissey	J. P. Tucker	Acts 4:12
1946	M. D. Jackson, C. L. Crissey	W. P. Brooks, Jr.	Micah 6:8

CHARTER 4854 (NO. 193)

Revised Charter

AN ACT to incorporate the Florida Baptist Convention.
Be It Enacted by the Legislature of the State of Florida.

Section 1. That W. N. Chaudoin, George W. Cooley, J. J. Parsons, O. L. Burdick, G. T. Leitner, C. H. Nash, W. L. Mahon, Ziba King, W. C. Nutt, S. P. Shepherd, J. M. Wilson, Jr., A. J. Masteller, J. H. Humphries, L. D. Geiger, B. R. Moseley, C. A. Carson, C. S. Farris, J. S. Turner, F. B. Moodie, L. M. Brooks, J. C. Massee, J. T. Chapman, James DeLaney, R. W. Lawton, W. H. Osborne, O. J. Frier and J. M. Rice, members of and composing the State Board of Missions of the Baptist denomination of Florida, and their successors, be and they are hereby declared a body corporate under the name and style of "Florida Baptist Convention," with full power to them and their successors, and such additional members as shall be determined and elected by the Florida State Baptist Convention composed of the Messengers of Baptist Churches in the State of Florida, to acquire, possess and hold, for the use and benefit of the Florida Baptist State Convention and the missionary work of said Convention, property, real and personal and of every description, and to sell, mortgage, convey, lease and release and dispose of same, and to receive, hold, mortgage, encumber, dispose of, convey, lease and release, all gifts, grants, donations, bequests and devises of every description soever, which may be made to the said corporation, and to sue and be sued, to plead and be impleaded with by said corporate name, to take all necessary and proper steps for the recovery of any property which may have heretofore been donated, purchased or acquired in any manner by the Board of Missions of the Florida Baptist Convention, and to have a corporate seal, and to enjoy all rights and privileges belonging to and incident to similar bodies under the laws of this state.

Section 2. That the said "Florida Baptist Convention" shall have the power to make all necessary rules and regulations, not inconsistent with the laws of this state, for the securing and attaining the objects and aims of said Convention, and the various boards of its creation, and for the management of the property which it may acquire.

Section 3. That the successors of the incorporators above named and such additional members as shall be determined by the Florida Baptist State Convention shall be chosen by the Florida Baptist State Convention and said Convention shall prescribe such rules and regulations for the carrying on of the business for which this charter is granted, not inconsistent with the laws of the State of Florida, and said Convention shall fix the term of office of such persons at the first annual session to be held after this charter.

*These instruments become operative January, 1940.

N. B. This charter, granted in 1903, was revised to its present form in 1938.

Membership by decades with some variations. Up to and including 1880 the figures include both white and colored members. After that date they are for white only. Variations in numbers suggest that reports were at times inaccurate.

1854	4,031
1860	5,529
1870	5,000
1880—	
White	8,921
Colored	13,211
1890	7,384
1900	23,136
1910	42,644
1920	61,200
1930	114,199
1940	162,396
1946	201,480

Contributions to missions, benevolence, and education. Only the gifts that passed through the Convention office are included in this table.

1881	\$ 918.67
1890	8,563.53
1900	10,888.69
1910	72,276.99
1920	261,557.59
1930	189,841.31
1940	242,918.79
1946	1,019,022.64
Cooperative Program	390,960.71
Stetson University	98,152.91
World Relief	242,468.96
Other Sources	104,496.52

SOURCES

The main sources are listed here; many minor ones are not. Various passages have been built up from fragments of information discovered here and there. Several histories of Florida were consulted for background. To all who in any way assisted him the author is deeply grateful.

RECORDS:

Annals, or Minutes, Florida Baptist Convention.
Minutes State Board of Missions.
Minutes of the Executive Committee.
Minutes Baptist Building Corporation.
The Florida Baptist Witness.
Brief History of Florida Baptists 1825-1925—S. B. Rogers.
History of Florida Baptist Association—Doak S. Campbell.
Minutes Florida Baptist Association.
Minutes Suwannee (Primitive) Baptist Association.
Madison Historical Society.
History of Concord Baptist Church—E. B. Browning.
Florida Baptist Centennial Address—Rufus W. Weaver.
History of the Baptist Denomination in Georgia—*Christian Index*.
Epochs of Home Missions—Joe W. Burton.

PERSONS:

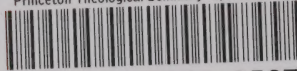
Dr. W. A. Hobson, St. Petersburg, Florida.
Dr. Thomas S. Hubert, Kissimmee, Florida.
Dr. W. D. Nowlin, Arcadia, Florida.
Elder W. D. Turnley, Fort Meade, Florida.
Dr. J. Harrison Griffin, DeLand, Florida.
Rev. J. W. White, Graceville, Florida.
Rev. G. W. S. Ware, Winder, Georgia.
Rev. Ray Koonce, Gainesville, Florida.
Rev. H. O. Hughes, Monticello, Florida.
President W. S. Allan, DeLand, Florida.
E. B. Browning, Madison, Florida.
Mrs. Lincoln Hulley, DeLand, Florida.
Mrs. Anna Stanton, Madison, Florida.
Mrs. Clara K. Bennett, Tampa, Florida.
Mrs. Johnson, Lake City, Florida.
T. M. Johns, Arcadia, Florida.

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A history of Florida Baptists.

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